

SOME
PLAIN DISCOURSES
on the
LORD's SUPPER,

Instructing the Ignorant in a due
Preparation for that *Holy*
Sacrament, and representing
the great danger of commu-
nicating amiss.



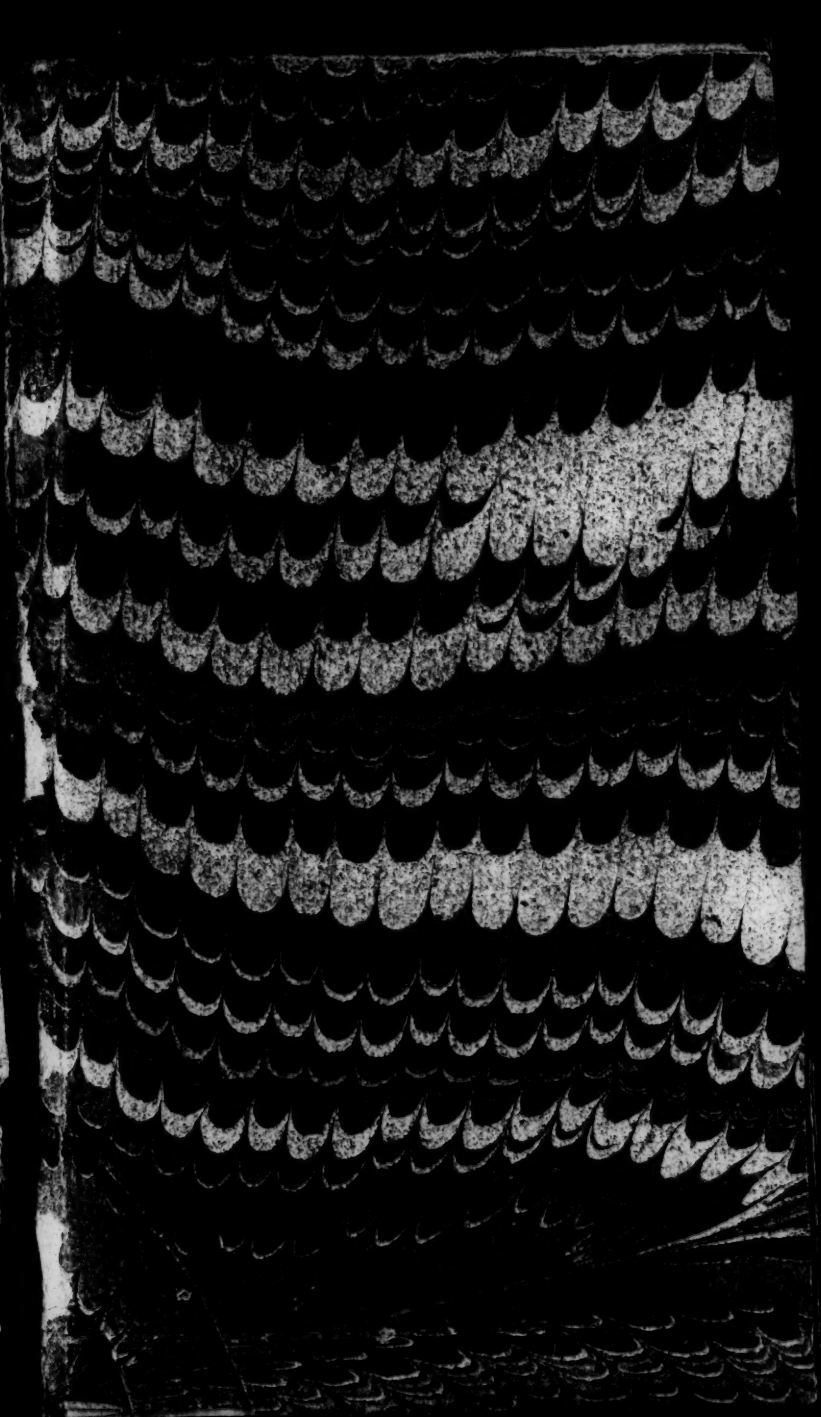
OXFORD,

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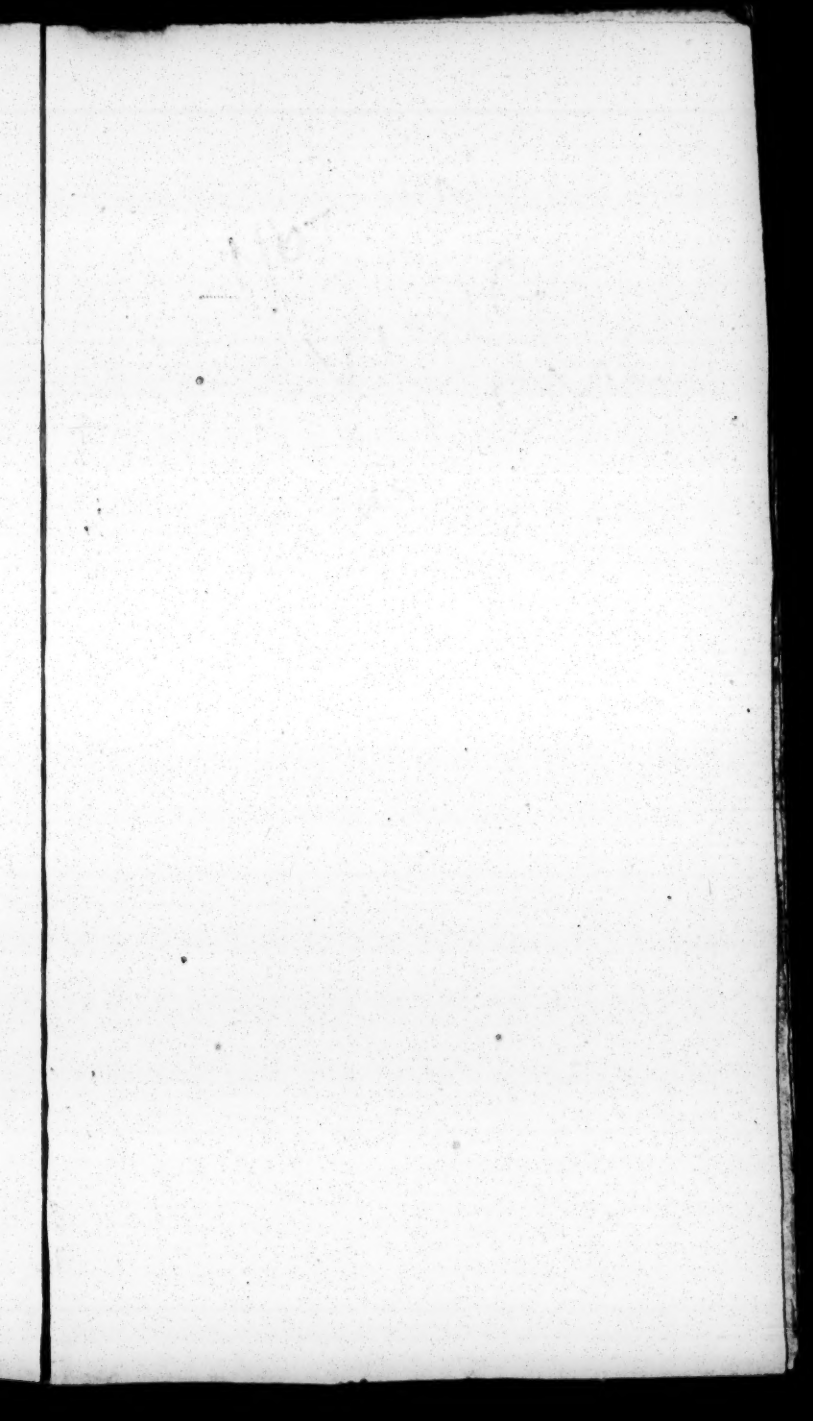
Sir Fred^l Evelyn Bar.^t



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The
EPISTLE
To the
READER.

IT is easy to foresee an obvious Objection, which will in all probability be made against the ensuing Discourses, viz. Why they should now appear abroad, since there are so many incomparable Pieces already extant on the same Subject. To which I shall think it sufficient to reply only thus much; That what is of so universal, and withall so important a concern, as the great Duties therein pressed must be needs on all hands confessed to be, ought to be treated of as many different ways, as the various capacities of the several Readers shall require.

The Epistle

A strict handling the many controversies relating to the Lords Supper in a Scholastical and accurate method, would contribute little or nothing to the benefit of persons of weaker abilities, (for whose sake chiefly these are now made publick) because they, as being wholly destitute of acquired improvements, are incapable of fully apprehending either the artificial niceness of such a contexture, or the profoundness of its subtleties; whoever therefore addresseth himself to such, after the most familiar and intelligible manner, he must be concluded to have taken of all other the surest measures of promoting their good.

*We need not have recourse to any of those disingenious artifices, so much now in use, so as to endeavour to depreciate other Treatises of the like tendency, thereby to make the fairer room for our own: for if it comes recommended by any genuine and intrinsick worth, it will force its own acceptance, when as all that can be said to extoll
what*

To the Reader.

what is really otherwise, in order to procure it a more favourable entertainment, will prove but ineffectual; so that these do not in the least design to wrest any useful books on the same argument out of the hands of such, who have reap'd from their perusal no inconsiderable profit.

Could the person, who communicated these Papers, have been prevailed on to have prefixt the Name of the Right Reverend, and very Learned Author, it would doubtless have prepared a way for their more kind reception, at least from those, who have constantly entertained an honourable opinion of his worth, suitable to his character, and the eminence of his qualifications, and who have not been altogether unacquainted with his former Writings; some of which came out in the late troubles, in vindication of our Church, and her Orthodox Ministry, at such a time, when the arbitrary and boundless power of the most inveterate Adversarys of both rendred it extreemly dangerous
for

To the Reader

for any one openly to stand up in their resolute defence. But since they are depriv'd of so desirable an advantage, they are willing to stand or fall, according as the unbiass'd judgment of the candid Reader shall determin their fate. Whoever shall honestly apply themselves to the reading the following Discourses with so much sincerity, as not to be offended at the plainness of the composare, and shall come, not with an intention to gratifie a wanton and censorious humour, but to be rightly informed in the true nature of the great and difficult work of a due Preparation for the Lords Table, and then shall proceed in a direct course with a vigorous and undaunted earnestness, worthy of a Christian, perfectly to conform their practices to the directions therein prescribed, they alone will fully answer the ends of their being now submitted to publick View,

An Introduction to the
SACRAMENTS.

T R U E certainly is that of Solomon, Prov. 19. 2. *Without knowledge the Mind is not good, and he that hasteth with his feet, sinneth:* True indeed, where the mind wants knowledge, the foot will be hasty; for Ignorance and Rashness are inseparable companions: But this is true also, that Knowledge alone cannot make a man good: Where the mind hath knowledge, the foot may be lazy, and where knowledge abounds, negligence may abound also. Now of the two, *minoris criminis reatus est legem nescire, quàm spernere*, as *Salvian* speaks, *de gub. lib. 4.* and an

unadvised practice coming from Ignorance, is far more tolerable than wilful disobedience, convicted and condemned by knowledge. There is then a necessity for Practice, to follow after Knowledge; and there is also an excellency, wherein Practice goes before Knowledge, as the End always deserves more love and praise than the Means. The younger brother here in order of nature hath the preeminence to be blessed above the elder. Which I speak, not to make division among brethren, and set at odds these two parts of Religion by a quarrellsome comparison; but that I may have leave at this time to do as *Jacob* sometime did, when *Manasseh* and *Ephraim* were presented unto him by *Joseph*, namely, to cross my hands of purpose, and contrary to my usual course lay my right hand on the head of the younger, my left hand on the head of the elder brother: I mean, that whereas in the handling the nature of the holy Sacrament of the Lords

Lords Supper a twofold consideration offers it self; the one concerning knowledge, in the explication of the nature of the mysteries contained therein; the other, concerning our religious practice in the celebration thereof; you will not be displeased, if I first begin with Practice, insisting upon such holy duties as concern us in going about this business, laying aside for a while such contemplations about the nature of this Sacrament, as serve only to inform our knowledge. I have made choice of this course, as that which is 1. more necessary for this Auditory, 2. most necessary for the subject of the Sacrament, whereof we are to speak. I may in charity hope, that there is none amongst us so rudely and ignorantly bred up under such governours as Country or Univerſity hath afforded, but that he is furnished with such a competency of knowledge, as to give a reasonable account of his faith, touching the Doctrine of the Sacraments: Yet if there be any,

whose ignorance in this behalf may make him blush, to such I wish a godly carefulness in their governours, that they would provide for the advancement of Religion, as well as Learning, in those who are under them; and also a more conscionable industry in themselves to hearken unto instruction, and to make use of all such means as they shall be directed unto, for the attainment of knowledge in this and other points of true Religion. For the Sacrament it self, we shall not err in following that rule, which holds true in all Di-

Joh. 7.17. vinity, That we shall know the better the nature of secret mysteries, by first making conscience to practise our known Duties. And therefore this Sacrament being instituted in the Church, for the continual exercise of many heavenly graces of the Saint, much rather than for imployment of their wits, in long disputes, and curious speculations about the nature of this holy Ordinance;

nance; it will be I hope not unfit to acquaint you, how this Sacrament serves for increase of grace in the hearts of the godly; and hereafter, as God shall give ability and opportunity, to unfold the truth, in such controverted doubts as have been raised touching this Sacrament, rather by the darkness and superstition of mens brains, than from any true difficulty, which can be found in the Institution it self.

I come therefore, in the first place, to put you in mind of that which concerns our Christian practice, about the Sacrament, where our duty is twofold.

1. A frequent celebration of the Sacrament.

2. A right remembrance of Christs death, set forth unto us therein.

Both these duties are comprised and commended unto us; in these words of the Institution, 1 Cor. 11. 24. v. 24. *This do ye in remembrance of me.* And again, v. 25. *This do, as oft as ye shall*

shall drink it, in remembrance of me. v. 26. For as often as ye shall eat this bread, and drink this cup, ye do shew the Lords death till he come.

These words do plainly contain those two forenamed duties; concerning the time when this Sacrament is to be celebrated, and that is often; and the manner, or end of its celebration, which is a perpetual remembrance of the death of Christ.

For the first, that its a necessary duty, that lies upon every one often to frequent this Sacrament, it were only to be wished, that our practice were as conformable, as our consciences are generally convicted of the truth of it: Yet if any man be willing, Reasons may perswade him that will not be obstinate.

Reason 1. The commandment of Christ [*Do this as often as ye drink it,*] *ὡς αἰνῶς* here implies a *πολύαις*. As often as ye do it; therefore if often, not once in our age, as Baptism, never to be repeated: nor once in a year,
and

and no more, as the Pasſeover ; but many times in our age, many times in a year , according as the Saints in the primitive Church understood theſe words ; and not as ſome in theſe times, when Sophiſtry hath wrangled out Divinity, would ſeem to cavil, that becauſe the words are [*Do it as oft as ye eat of this bread, and drink of this cup,*] therefore it is at their diſcretion to do it as ſeldom as they pleaſe.

2. Their own neceſſity may perſwade them, if they can be ſenſible of their ſpiritual weakneſs, and wants : Let them look inward, and how great need they have of many and often confirmations of their faith, renovations of their repentance, of ſtirring up the graces of God in the ſoul, to add an appetite and deſire of all ſpiritual graces , and of holineſs , and to gain unto themſelves the moſt powerful provocations unto obedience, weakened by worldly diſtractions even of lawful employments, and over-maſtered by the force of ſinful luſts. So
that

that they must needs discover a great deal of ignorance in their Spiritual estate, whoever feel not in their souls a proneness to a famishment, as well as in their bodies: at least they betray an intolerable carelesness, if after finding so great emptiness and leanness in their souls, they do notwithstanding neglect to repair often unto this Holy Table; where is set forth the bread of life, of which when they have eaten, their spirit may come unto them again, their hearts may be strengthened, their souls may be replenished as with marrow and fatness.

Wherefore give me leave to persuade you to the practice of so needful a duty, and withal to tell you of the fault, whereof this age is extremely guilty. A very shame it is to compare the slackness of our days with the forwardness of those primitive times of the Church, in the often celebration of this holy Sacrament: Then it was administred almost every Lords day: Now we are fallen from
fifty.

fifty times in the year, to one, two, three, or for the greatest part to four times in the year. It is true, that as in other, so in this Divine Institution, Sathan has done much by his malicious policy, to corrupt mens hearts in the observation of it: when the Sacrament was administred often, he brought it into contempt by the commonness of it; now that it is administred seldom, through ignorance it is abused, and neglected as unnecessary.

I may not prescribe how often the Celebration thereof is fit to be used, our Church hath partly left it unto the discretion of her *See the book* Ministers, partly enjoined *of Canons.* the celebration thereof at least three times a year. She hath seen the untowardness of her children, who must be compelled by Law to come in unto this Feast, or else the Lords Table is likely to stand unfurnished with Guests: Somewhat strange it is that men should need a Law to bring them

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them to the Sacrament ! One would
 think that mens Consciences herein
 should be a Law unto themselves ,
 and that there were no necessity to
 have a Statute for hungry men to eat,
 or for sick persons to take Physick.
 But here is the intolerable infidelity,
 and irreligion of our times ; did not
 fear of the Law, and shame of the
 world prevail more with many, than
 any benefit they find is to be gotten
 by frequenting the Sacrament, they
 that now come but seldom , would
 then come never ; they have no ap-
 petite to this Spiritual bread, their
 taste cannot relish this Angels food,
 and thence the Table of the Lord is
 contemptible in their eyes, and their
 soul loatheth this bread of Heaven.
 Is this the fault of Country only ,
 where ignorance rules, and misleads
 simple wretches ? I would it were so,
 but tis not : It is crept into our Lear-
 ned Societies, and the Knowledge
 which here aboundeth, cannot expel
 from amongst us this profane con-
 tempt

tempt of these reverent mysteries. Are there not found men amongst us, those whose often absence testifies to all that know them, the small esteem they have of these holy things? They have wit enough to delude the little conscience that is left them by many pretences and shifts, especially shifting their abode at such time as the Sacrament is to be administred, making such shifts that they seldom come there above once a year, and scarce that too. These I do heartily intreat, that they would be a little more tender of their own souls, and Gods ordinance, lest they be found despisers of the blood of the new Covenant, and such as account it a needless and unholy thing.

I confess indeed that Persecution is a sharp spur to put men on upon the diligent practice of all holy duties: and so it was in the Primitive Church, that the bitterness of affliction gave a sweeter relish to Religion; nevertheless they must needs be

be ill nurtur'd, who will do nothing without chastisement : and very strange it is, that men should constantly wait upon the service of God, when pain and disgrace terrifie them from it, and then fall off to neglect it, when honour, peace, and liberty invite them to it !

And what, my Brethren; had the blood of Christ a fresher taste in these first Ages, when it was newly shed ? Had his sacrificed body a more fragrant smell, inviting the Saints like birds after their prey, to flie from far with marvellous swiftness, to flie unto this dead, but all-quickning carcass ? Hath it now through tract of time lost the sweetness, wherewith heretofore it cheared both God, and man ? No, tis we have lost our senses, our faith, our zeal, our love. Christ's blood, like the Manna in the Ark, putrifies not, but endureth for ever to feed us also in the last Ages of the world unto everlasting life : That fountain, which was opened in his side,

side, runs yet afresh, and hath an everlasting vertue to cleanse us from the leprosie of sins, and to cool the heat of a weary soul inflamed with sin, and the fire of Gods wrath; only if we can be sensible of our thirst, and that our hearts can pant after these waters brooks running unto them for refreshing, when we are furiously chased by our iniquities following us at the heels. Wherefore, my beloved Brethren, let us be admonished henceforward to make conscience of frequenting the Lords Table, so often as by fit opportunity we may enjoy the benefit thereof, lest our lazy slothfulness be at last punished for a profane contempt of the pretious blood of our Lord Jesus Christ. This much is spoken of the first, in coming to the Sacrament.

The next follows, touching that which must be done about the celebration of it: Now this is in general, a solemn commemoration of the death of Christ, expressed in those words,

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[*Do this in remembrance of me,*] and in those, [*Ye shew forth the Lords death till he come.*] Which words do summarily declare what was the end and intent of Christ in instituting this Sacrament, and what is the duty of every Christian in solemnizing thereof; namely, therein we should make a perpetual commemoration of his Death and Passion unto the end of the world, till he come again to judgment.

1. In opposition to the outward elements, and ceremonies in this Sacrament.

2. In relation to those Spiritual graces of the Soul, which are to be exercised in this commemoration.

In the former must be shewed upon what our hearts and thoughts must be fixed in this holy Sacrament, namely, not on the Elements, and actions of the Sacrament, but on Christ and his benefits; all the desires of our souls must be towards him, and to the

the remembrance of his name.

In the latter it will appear, how, and in what manner our souls must be fixed on Christ, namely, not a bare historical remembrance of his sufferings, but in a powerful and grievous feeling of the virtue of his death, working life and holiness in our souls.

Of these two points in order, and of the first briefly, which is, That our thoughts are not to dwell upon the outward Elements and actions of the Sacrament, but from them to be raised up to the meditation of Christ's sufferings, and the benefit we obtain thereby. *Do this in remembrance of me,* saith Christ, that is, of my death, and of your redemption by it; not do this for its own sake, looking no farther than that which is visible to the eyes in the outward solemnity. Never was any Ceremony, Legal or Evangelical, appointed for its own worth, as if God were either pleased, or man's soul edified in grace by such carnal observations: for God is a Spirit,

Spirit, and will always be worshipped in spirit, and truth; and man's soul is a spirit, of a pure and immortal substance, which cannot be nourished and maintained in life and strength by any outward fading thing, or action, but only by that which is proportionable to its own celestial and spiritual nature. Now this alone is the favour and grace of God, the treasury and storehouse whereof is the Person of our Blessed Mediator Jesus Christ, unto whom the ancient Church was directed in all its Levitical observations, to whom this Evangelical Sacrament doth still direct us.

Wherefore you are again to be admonished, those especially of the younger sort, that they do attentively observe what that thing is, about which all their meditations are to be employed in this sacred business.

Remember, that here Christ crucified is all in all in every Element,
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in every action. When thou seest Bread and Wine separated by consecration unto this holy use, think on Christ, ordained and fore-appointed by the Father from everlasting unto the accomplishment of our redemption by the shedding of his blood. When thou seest the Bread broken, and the Wine poured forth, think on Christ torn and rent in his precious body with stripes and wounds, pained even to death in his most holy Soul, full of the wrath of God, and indignation of the Almighty, by whom he was smitten for thy sins, and plagued for thy transgressions. When the Minister offers unto thee the Bread, and Wine, think on Christ given unto thee of God freely, and giving himself unto thee, if thou wilt receive him. When thou receivest and eatest these Elements, think on Christ that living bread, which gives life unto thy soul, and by his merits preserves it from eternal death, knit thy heart unto him by
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the bond of an holy faith, throw thy self into his arms stretched out on to the Cross to embrace thee; wash thy soul in his blood, that thou mayst be clean; hide thy self in the holes and clefts of this rock, from the storms and tempests of God's wrath, that it may not touch thee; put thy hands and thy fingers into his side, and the print of the nails, and cry out with that blessed Apostle, in the highest degree of all possible rejoicing, *My Lord, and my God.*

This is the Life of this holy Sacrament, without which Spiritual application all is but a dead and empty ceremony: Where miserable is their error, who out of ignorance, or a wrong opinion, bend their senses; and amuse their thoughts only upon the things, which in this is presented unto their bodily eyes, never looking up unto the graces and merits of Christ, unto whom only these outward ceremonies do point. Two sorts there are guilty of this offence.

1. The

1. The Papists, who in this and the whole frame of their Religion love to glorie in the flesh, and doat upon outward, carnal ceremonies, without all power of life and holiness. And among these, a Sacrament is well enough celebrated, if there be *opus operatum*, the work done, no matter how, or with what mind in Priest or people, drowsie or dreaming, drunk or sober.

2. The second sort are ignorant Protestants, of whom there be thousands, who understand nothing at all of the End and Use of these Mysteries. It is pitiful to behold the demeanour of the ordinary sort of people at the Sacrament: they come thither they know not wherefore, and they do there they know not what: they cannot tell how to look, nor which way to turn themselves about any holy meditations: many times their mind is like a clock, that's wound above its ordinary pitch, and then stands still; their thoughts are
amazed

amazed at the height of these mysteries, and for the time they are like a block, thinking nothing at all ; or else their thoughts fall flat on the earth to base and bodily things ; yea some are of that wonderful simplicity, as to think they come thither for a draught of sweet wine, and a morsel of fine bread ; or at least they raise their thoughts no higher than the common table, thinking that if they have received the outward elements in a reverent manner, behaved themselves decently during that action, forborn their worldly business before and after, restrained their tongues from all uncivil speech, and demeaned themselves mannerly that day, then that they have done a right acceptable piece of service to God. This stupidity of many, whether Popish, or Clownish, cannot but be much commiserated by all those, unto whom it is given to know any thing concerning the mysteries of the Kingdom of God.

To

To conclude this point, let us remember that admonition the Church giveth us in this business; calling on us with a *Sursum corda*, *Lift up your hearts*, and let's answer in doing as well as saying, *We lift them up unto the Lord*; yea be always mindful of that general rule, which Christ gives his Disciples, when they together with the simple *Capernaits*, hearing Christ call himself [*living bread*,] and his [*flesh meat indeed*,] and [*his blood drink indeed*,] were much offended at it, as an absurd impossibility: Christ tels them, they mistook his meaning, [*It is the spirit, saith he, that quickneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life.*] Joh. 6. 63.

Thus you see whom you must remember in and by this Sacrament, viz. Christ, and him crucified. In the next place we are to consider in what manner this commemoration is to be made: [*Do this in remembrance of me.*]

What,

What, in a bare recounting the story of his Passion, amplifying the indignity of all circumstances in curious contemplations, about every passage of Christ from the garden to the grave? Is this all? No, nor half; you must here remember a rule given by Divines, [That in Scripture, words of knowledge in matters between God and man do imploy the affections,] and as God is said not to know the wicked, because he likes them not, so when we are commanded to know God, to remember our Creator, &c. we must not straighten this Precept unto the bare speculation of the head, but extend it unto the holy devotion of the heart, and obedience of the hand. In this sense Christ crucified must be remembred of us in the Sacrament, not only as the object of our Knowledge, but principally as the object of our Love, our Faith, our Hope, our Joy, our Thanksgiving, and Obedience. These, and other heavenly graces are to be set a work, and im-

employed about this remembrance of Christ in the Sacrament : and it is the increase and exercise of these graces that our Saviour intended, when he instituted this Sacrament, commanding us to observe it in remembrance of him, and by it to shew his death untill his coming again.

But that we may go a little more particularly to work in this point, observe that there are four principal graces. 1. Faith. 2. Repentance. 3. Thankfulness. 4. Love. Touching which I would not have you expect I should here handle them at large, by way of common place; my purpose only at this time is to shew what singular vertue may be drawn from the meditation of Christ's death, for to quicken and increase in us the life and power of all these forenamed graces. I will do this briefly, desiring the younger sort especially carefully to attend unto such generals of Meditation as I shall propose, to the end their thoughts may have some
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matter whereon to work, which otherwise will be too too wild, and confusedly distracted.

First then, touching Faith, Christ crucified is proposed unto us in the Sacrament as the object of our faith, alluring us to a strong belief in him upon these two strong perswasions.

1. That he is a Saviour all-sufficient, having with him plenteous redemption; One who hath payed the utmost farthing that could be demanded for our ransom, having trodden the Wine-press with the fierce wrath of the Almighty, and born upon his shoulders the whole burden of that vengeance, which would have sunk our souls to the bottom of hell; a Saviour, who hath utterly defeated all the powers of darkness, and spoyled them, leading captivity captive, thereby purchasing us a Kingdom which cannot be shaken, but sure, and steadfast against all violence of our spiritual adversaries, even a certain and firm estate in present grace, an open
and

and fair passage unto that immortality and glory which shall be revealed. Wherefore justly in this Sacrament hath he set forth himself unto us under the two elements of Bread and Wine, parts of one compleat and perfect nourishment, to assure us, that in his merits there is an absolute All-sufficiency to bring us to everlasting life.

2. That he is a Saviour freely given of God, and giving himself unto us, he laid down his life freely, no man having power to take it from him; and therefore he freely gave his flesh for the life of the world, and in the Sacrament he freely offers himself to every believer, to be received and imbraced by him.

Both these are strong motives to quicken our faith in remembring of Christ's Death: For if either the greatness of the work of Redemption, and the surpassing difficulty to save a Sinner should terrifie us, we know, whatever it be, he hath finished it;

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or if unworthiness should discomfort us, we see that Christ stays not till we deserve him; but as he dyed for us when we were unworthy, so ever whilst we are unworthy he offers himself unto us in all the benefits of his Death. Wherefore let us in a lively faith fasten our eyes upon this brazen Serpent, lifted up upon the Cross to cure the fiery stings of sin; let our eyes, our thoughts, and affections be drawn after him, and let us learn, as the Apostle exhorts, to trust perfectly unto that salvation which is brought unto us. **This for Faith.**

Secondly, in the next place, is required the exercise of Repentance, to which there is no incentive in the world more powerful, than the serious meditation of Christ crucified.

Two motives there are, which commonly best prevail upon all natures, to work in them sorrow for an offence, and they are both in this matter most lively, and vigorous.

Mercy, wonderful and incredible

to a desperate offender, beyond all hope and expectation of his. When we were of no strength, when we were sinners, when we were *enemies*, even then Christ in his time died for us, as the Apostle notably aggravates the death of Christ, *Rom. 5. 6, 8, 10.* How hopeless was the estate of us men, being once fallen by our first transgression? And yet even in this extremity of misery, how proudly and rebelliously did we carry our selves against that Majesty, which we had offended? Yet then behold in God the riches of all patience, gentleness, and compassion! He was mindful of us, when we had forgotten both him, and our selves! His merciful wisdom prevents all care, and thought, and possibility in us, of providing the means of our recovery! Now where malice and unworthiness is thus overcome with goodness, certainly if there be any spark of grace, of noble nature, of ingenuity left within us, it cannot be but our hearts should be

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to a desperate offender, beyond all hope and expectation of his. When we were of no strength, when we were sinners, when we were *enemies*, even then Christ in his time died for us, as the Apostle notably aggravates the death of Christ, *Rom. 5. 6, 8, 10.* How hopeless was the estate of us men, being once fallen by our first transgression? And yet even in this extremity of misery, how proudly and rebelliously did we carry our selves against that Majesty, which we had offended? Yet then behold in God the riches of all patience, gentleness, and compassion! He was mindful of us, when we had forgotten both him, and our selves! His merciful wisdom prevents all care, and thought, and possibility in us, of providing the means of our recovery! Now where malice and unworthiness is thus overcome with goodness, certainly if there be any spark of grace, of noble nature, of ingenuity left within us, it cannot be but our hearts should be

overcome with sorrow, for offending so gracious a Master, and rent asunder with godly grief for the displeasing so loving a Father.

2. The horrible nature of the offence ; which, when it is small, is slighted ; but strikes the heart with astonishment, and confusion, when tis capital : Now Sin is of the worst provoking quality that possibly may be, and it appears by nothing so much, as by the furious displeasure of **God** afflicted on Christ, when he bore our sins in his body on the tree. Trace him from the Garden to Golgotha, and you shall see a whole flood of sorrows ready to seize him : every step he treads, the deeper he wades into a Sea of blood, of wounds, of stripes, and waters of affliction : Men, and Devils, yea and God himself fights against him : He is forsaken of God, persecuted, despised, and scorned of all the world ; assailed, and tempted by all the powers of Hell : became the astonishment of Angels, the wonder
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and amazement even of the sensible creatures. Were our souls in his stead, and did we feel but the least part of that anguish, which possessed and incompassed that holy person within and without, how miserable might we judge our case to be? Blessed are we now, in that we feel it not, but yet we shall not be blessed always, unless we can compassionate his feeling of them. Wherefore let us turn our thoughts upon our crucified Saviour, and looking upon him, whom we have *pierced*, let us, as we are commanded, *Zach. 12.16. Mourn for him, as one mourneth for his onely son, and be in bitterness for him, as one that is in bitterness for his first-born.* Let us see the cause of his sufferings to be in our selves: lament we for our sins, who have slain the Lord of life. And now let us learn to acknowledge, what a detestable thing sin is, which deserved so horrible a punishment, which could turn the favourable countenance of the most merciful, and pittiful God, into
 wrath,

wrath, and fierce displeasure against his dearly beloved Son, as soon as he beheld in him the person of an offender. Shall the pleasures of Sin be sweet to us, which caused Christ to drink of the bitter cup, even down to the dregs? Shall we sport with that, which made God angry in the greatest earnest that ever was? Seemeth that a light thing in our eyes, which brought on Christ a burden so heavy, that it forced the blood out of his veins, the soul out of his body? O how would these meditations dash in pieces the conceptions of lust in their infancy! How mightily effectual would they be to mortifie our corruptions, and crucifie the body of sin in us? Know this, and remember it, that of all motives to Repentance, and preservatives against the infection of sin, there is none so powerful, as continually in all places, and imployments, to bear about with us in our hearts, and meditations, the dying of our Lord Jesus.

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And this of Repentance: It follows, that we speak of the third grace to be exercised in this holy commemoration of Christ's death, which is, Thankfulness; a grace of singular use in this Sacrament, which thence takes its name of *Eucharistia*, whereby it is frequently stiled.

Sorrow and joy must here be mixt together; a sorrow for sin, which deserved such sufferings, but a joy unspeakable, and glorious, in thanksgiving to Christ for his great mercy, in taking upon him such sufferings. And great cause there is we should be thankful for the death of Christ, in these three respects.

1. Because the greatest blessing that ever was, is hereby purchased for us, namely, pardon of sin, reconciliation with God, grace, and glory.

2. Because on our parts there is the greatest undeserving of it that may be: For wherein was God beholding to us? We were but his creatures, when we were at the best, and then he

needed us not ; we were his enemies, when we were at the worst, and he had just cause to hate, and punish us.

3. In regard of the infinite disproportion between us, and Christ, who died for us ; the just for the unjust, the Lord for the slave, the King for the subject, the Creator for the creature.

All these are as forcible motives to stir up in us a thankful rejoycing in the Lord our Saviour, who hath done so great things for our souls. It should make our hearts break forth into blessings, thanks, praises, and the most ravishing and exalted admirations of the wonderful favours he hath shewed unto the sons of men. Wherefore if it be possible, let us work our hearts into such a religious frame, as to bear a part in that new song, which the Elders sing before the throne of the Lamb, *Rev. 5. 9. 10. Thou art worthy to take the book, and open the seals thereof ; for thou wast slain, and hast redeemed*

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med us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God Kings, and Princes, and we shall reign on the earth. And for a sweeter harmony let the Angels be admitted into this quire with them, and the Saints: sing we as it is ver. 12. *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings.* Yea, for a full consort, let us with every creature in heaven, in earth, under the earth, and in the sea, as it is in the 13. v. *Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* And so much also of the third grace. The last follows, which is,

4. Love unto Christ, in an holy affection of the soul, carrying us in a full desire to the enjoying of him, and making us to preserve our communion with him, before all things in the world which may challenge our

dearest respect. All those motives that stir us up to Thankfulness, provoke also to Love: the smallness of our desert, the greatness of the benefit, the gloriousness of the person, are all here in a singular measure, and for them Christ deserves our love in the highest expressions we can possibly shew it in. Hence the Church in the Canticles can find no names so fit, whereby to call her Spouse Christ Jesus as these; *Him whom her soul loveth, her Beloved, and her Well-beloved.* It's easie to observe, what pleasure she takes in describing, and talking of his rare Excellencies: here's her full contentment, and height of joy, and peace, that she is able to say, *My Beloved is mine, and I am his.* Certainly, were our hearts truly Spiritual, had our souls tasted, how good the Lord Jesus hath been unto us; were our eyes opened to see him sit at the right hand of God, cloath'd with all beauties of holiness, glory, and majesty, it could not be but that our sins,

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our pleasures, all the pomp of this world would be most vile and despicable in our esteem, and nothing but Christ would appear worthy of our love, delight, and admiration.

These are those heavenly graces of the chiefest note, which receive life and strength from the death of Christ remembred in this Sacrament; and the effect of them all is obedience in life, and conservation, that we should serve him faithfully, who hath bought us with so dear a price.

This is the trial of all these fore-named graces, when our faith works by love; our repentance is clearly manifested by a sincere and entire reformation; our thankfulness and love are shown in keeping of his commandments.

This is also the end of the death of Christ, who hath redeemed us from our vain conversation, wherein we lived in the lusts of the flesh; that henceforth we should live unto him, who hath delivered us from the fear of
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our enemies; that we should serve him in righteousness and holiness all our days.

And thus we see what it is rightly to remember Christ crucified, and to shew forth the Lord's death in the use of this holy Sacrament; even to remember him with believing, with penitent, with thankful, with loving, and with obedient hearts. Not to remember him in this sort, is to forget him; not to know the vertue of his death in this manner, is to be ignorant of Christ crucified; an excellent knowledge, but of all most difficult to be put in practice. Tis an easie thing to turn the story into a Tragedy, to make a scenical representation of the death of Christ, as the Papists use to do on good Friday; or to compile a curious and elaborate Declamation on this subject, as their Postellers, and Preachers do in their Lent Sermons. I discommend not Eloquence on so excellent a subject, words cannot be better imployed than here; yet

yet there is an error to be feared, least that the tongue only be exercised, where the heart chiefly should be busied : and there is danger also, least such high discourses prove not unlike those of Tragedians, used rather to raise the admiration of the Poet, than attention to, and observation of, the fact. Thus much I may safely say, that the meditation of the death of Christ requires not so much strength of wit, and invention, as the exercise of all holy and zealous affections of the soul, to the increase of piety, and obedience. There cannot be a greater incongruity, than to discourse of so holy a subject with an unhallowed heart ; to amplify the dignity of Christ's passion, and yet not to be moved at all with remorse of conscience for sin ; bitterly to inveigh against the Jews, and yet swear by Christ ; to descant very rhetorically upon his blood and wounds in a passionate discourse, and yet to tear this, and trample upon that in execrable blas

blasphemies ; to talk of Christ, and yet not to live as a Christian ; to relate unto others the story of his Crucifixion by the Jews, and in the meanwhile by obstinate impiety, and prophaness, to crucifie him afresh unto himself. This is far from being a Preacher, and a follower of Christ ; to such let me speak in *Salvian's* words a little altered, *Christum legunt, & impudici sunt ; Christum audiunt, & inebriantur ; Christum sequuntur, & rapiunt ; hec ergo nos, qui Christiani dicimur, faciamus ? Sal. de gub. l. 4. c. 5.* What might one of *Mahomet's* disciples here say ? *Ecce, quales sunt qui Christum colunt !* See the Servants of the crucified God, see them luxurious, profane, intemperate, blasphemers, scorners of religion ! It must needs be, will he then say, they have a bad Master, who are such evil servants : *Si enim bona discerent, boni essent, and sancta à Christianis fierent, si Christus sancta docuisset.* Thus whiles some profess themselves Christians, they
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are a reproach unto Christ, a disgrace of the Gospel, and shame of all religion. Wherefore I beseech you, persuade your selves of this, that you never know Christ crucified aright, till your hearts can bleed in sorrow for sin, as his bled for satisfaction; till your faith imbrace him, your souls rejoyce in him, your love be fixed on him, his death have cooled the death of sin in you; till then know, that you are but ignorant in this great mystery of Christ's suffering; and now you are to go unto the Sacrament, take time and care to think of these things, so may you go with comfort, and depart thence with profit unto your souls.

The Apostle, after he hath declared the true institution of the Sacrament, and the right end to be observed in the celebration of it, namely, the perpetual commemoration of Christ's death in the words spoken of, he goes forward in the next place to shew

shew the great danger that men run into, by perverting this holy Institution, and abusing it to wrong ends and purposes: they commit a great sin, which draws upon them great judgments, both temporal, and eternal; unless by diligent examination of themselves the sin be prevented, and the punishment be removed: This the Apostle doth from the 27, v. unto the 33. v. the resolution of which words is in brief thus, and they contain

1. The sin of unworthy receiving, v. 27.
2. The means to avoid this sin, which is due Examination of ones self before the Sacrament, v. 28.
3. The punishment they incur who commit the sin, and neglect the means: now that is damnation, or judgment. v. 29.

This punished, as it is temporal, is amplified three ways.

1. By experiment in the Church of *Corinth:*

Corinth: wherein God made it appear, by the judgments he inflicted upon them, how much he was offended at their profanation of the Sacrament. v. 30.

2. By the true cause of those afflictions; the not judging of themselves. v. 31.
3. By the right end, wherefore these judgments came upon them, which was to bring them to repentance for such their abuse of God's ordinance, least otherwise going on they fall into further condemnation. v. 32.

At this present I shall speak only touching the sin of unworthy communicating at the Lord's Table, of which the Apostle speaks in these words. v. 27. *Wherefore, whosoever shall eat this bread, and drink this cup unworthily, shall be guilty of the body and blood of the Lord.*

In this verse we have two general parts.

1. The sin it self, unworthy receiving

ing the Sacrament, in these words, [*Whosoever shall eat unworthily.*]

2. The quality of this sin; tis no small fault, but a bloody offence, tis to be guilty of murder, and that of the best man that ever was, Christ Jesus, *he shall be guilty* &c. Of these in order.

First let us inquire, what it is to eat this bread, and to drink this cup, *i. e.* to receive this Sacrament unworthily, *2mōs*. Unworthiness in receiving this Sacrament may be taken, in respect either of the person, or the manner of receiving: Unworthiness of the person is not here meant; for so it is apparent, that no man can come worthily to the Sacrament, for as much as the best of men cannot deserve of God the smallest blessing of this life, much less so great a favour as to enjoy the benefit of the Word and Sacraments to everlasting life. Wherefore in our publick Liturgy we justly acknowledge,
[that

[that we do not presume to come unto this Table, trusting in our own righteousness, but in God's great mercy, and that we are not worthy so much as to gather the crumbs under the Lord's table,] much less to sit thereat as a guest.

Unworthiness then, is here to be taken in regard of the manner of Receiving. A poor man may be unworthy to sit at a Kings table, yet he may carry himself there worthy, that is, in such a decent behaviour as is agreeable to the reverence and majesty of the place in which he is. So we are unworthy to sit at this table, yet when God invites us thither, we carry ourselves worthily, that is, in such an holy disposition of our hearts, and reverent demeanours in our outward actions, as God requires of us in so sacred a business. The poverty, blindness, lameness, is not objected to such who come to the Marriage-feast, *Mat. 22.* but the matter that is questioned is the want of a Wedding-gar-

garment. Now you know, that he who makes a solemn sumptuous feast, cannot but take it as the highest indignity and dishonour offered to him, if any be so rude as to thrust in himself among the rest in his ragged and vile apparel. Let us then see, how we offend in the celebration of this Sacrament : We shall know this by that which the Apostle reproves in these *Corinthians* ; they had many faults among them, they are here taxed for dissensions, and quarrelsome factions amongst themselves, v. 18. for profaness, coming to the Sacrament with as little reverence, as they did to their Love-feasts ; nay with less, having in those feasts first distempered themselves, v. 21. for excess in their Love-feasts, and coming thence drunken unto the Sacraments, v. 21. lastly, for pride, and disdain. in despising the poorer sort, who had not wherewith to carry matters in so brave and pompous a manner as themselves. v. 22. Thus they cared not, with what minds
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nor in what manner they came to the Lords Supper, making the Sacrament an occasion of debate, hatred, riot, and luxury, which should have been a cause of modesty, peace, humility, sobriety, and love. The case was too too bad with them; their disorders being so foul, that the Apostle professeth in exprefs terms, that this their coming together could not be called a celebration of the Sacrament, [*This is not, saith he, to eat the Lords supper, v. 20.*] Now what the Apostle reproves in them, in regard of the forenamed particulars, holds true by proportion in all Communicants, in regard of other the like disorders, where in the general observe this conclusion:

They who celebrate this Sacrament in any other manner, with other minds, for other ends, than Christ intended in his institution of it, they observe it unworthily.

For this is a general rule touching every part of God's worship. We must serve God, not as we think fit,
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but as he hath appointed ; God must be Judge of his own Honour : And in all matters of substance, there's nothing fitting and agreeable to his good liking, but those things he hath commanded, observed, and done in the same manner which he hath prescribed. And therefore in this Sacrament, tis not what ends and fancies we have of it, but what manner of exercise of Religion God hath intended by it, which is acceptable ; if this be neglected, the Supper of the Lord is not celebrated worthily, but unworthily profaned.

'Twere endless to reckon up all particulars : wherefore observe, that there are generally three sorts of persons, who do unworthily receive it, 1. Ignorant, 2. Superstitious, 3. Unreformed in life.

1. The ignorant, who observe it out of fashion, course of life, law, and custom of the country ; because they are now at years of discretion, and must do as others do, but in the mean time
know

know not a syllable what it is, or whereabouts they go. Examine them, they cannot tell you what a Sacrament is, what the outward Signs are, what the graces thereby signified are, what the end and uses of a Sacrament be. If you ask them these questions, they understand them no more, than if you speak in an unknown language, or if they can answer you out of a Catechism, tis by rote, they do not know the meaning of what they speak: and you may perceive plainly, do but a little vary the question from that which they find in their books. These when they come to the Sacrament are meerly passive in all their business, there their bodies are, there they sit, and do as others do; but for their minds, they cannot tell which way to set them a work in any meditation.

Were I to speak to an Auditory which were not learned, this fault were much to be urged. It deserves much pity, to see abroad that some are not taught, and more detestation

to behold, that for the greatest part they will not learn their duty in this or any other part of God's worship. It must needs affect the heart of any one, who is christianly disposed, with sorrow and indignation, to see those, who profess themselves the servants of Christ, know as little of him, as those who are his open enemies. Barbarians and Turks know the name of Christ, and so do these; but for their duty in his worship, both know alike.

This and more might be said, were it not in this place, where knowledge doth abound: Nevertheless let no man flatter himself, nor another, let us be well advised that none of us be ignorant amongst so plentiful, so easie means of knowledge: A great fault it is in any, in us much greater, who, if we be no better than other, are therefore worse, because we ought to be better. *Ubi sublimior prerogativa, major culpa est*, saith *Salvian*, and he gives a good reason for it: *Prater eam de-*

deformitatem, quam vitium in se habet, ipso sublimitatis nomine notatur. Ignorance in matters of Religion is of it self a notable deformity, in every one who calls himself Christian; but in the Learned, their Profession makes it much more visible, and odious: They who are free from this fault, are also free from being touch'd by this reproof; but if any may justly blame himself for being ignorant of this duty, let me bespeak him in *Salvian's* words, *Non à me à sibi hoc linguâ dici aestimet, sed à conscientia sua*: tis not I, but his own conscience doth reprove him: And let such a one carry home this lesson to study, That he, who is ignorant, must needs be wicked, even because he is ignorant; nor is it possible, but that he should fail in his duty, whatever he goes about. For the Sacrament, tis plain, an ignorant receiver is an unworthy receiver, because, as the Apostle speaks afterward, *u. 29. He discerneth not the Lords body*, he knows not what ends

and uses are to be made of this holy Sacrament. We must know now, that we have no Altars to the unknown God, nor Worship of a known God in an unknown manner. We must understand both whom, and how we worship, else our service of him is not λογικὴ λατρεία, a *reasonable service*, as the Apostle would have it, *Rom. 12.* 1. but a blind aim, and brutish devotion,

2. The Superstitious, who use the Sacrament in another fashion, and to other intents, than ever Christ appointed it. In this kind those of the *Romish* Church have intolerably perverted this holy Institution of Christ, both Priest, and people: There is scarce left any shadow at all of the first Institution, all is corrupted and perverted with fond and impious abuses. Never was there any device more blasphemous, and ridiculous too, than that abomination of the Mass: Wherein we have a Supper for the living turned into a Sacrifice for quick and dead,

dead, a Minister into a sacrificing Priest, a Table into an Altar, Bread and Wine into the very Flesh and Blood, eating of bread into the devouring of a living man, a cup of wine turned into a draught of man's blood, the remembrance of Christ's death into adoration of a piece of Bakers bread. All the simplicity of Sacramental actions is metamorphosed into strange gesticulations, crouching, ducking, crossing over the bread, the wine, the Priest, the people; whispering and magical murmuring, washing, shifting from place to place, from this side to that side; dipping the bread into the wine, mingling the wine with water, lifting up the bread upon the Priest's head; keeping it like a Bee in a box, carrying it in Procession, bringing it to sick mens bedsides to keep thence evil Spirits, carrying it into the field in war to defend from gun-shot, with a world of other ceremonies, trinkets, and forgeries, devised without any ground in Scrip-

ture or reason, as may be seen in their books, and practices. By this they have turned the Sacrament into a Stage-play or Masquing shew, where the poor people are Spectators only, understanding nothing at all, but feeding their eyes by gazing on the out-side of empty ceremonies, and idolatrous people.

It is a thing somewhat wonderful to consider, whence, and how so great impiety should spring from so plain an Institution, as this of the Sacrament is, and how by course of time it should so far degenerate into a mixture of foolery, and iniquity ! But as in Gentilism, the Devil having drawn men from the knowledge of one pure, invisible God, he easily misled them into infinite errors, both to frame unto themselves many Gods, and to conceive most absurd opinions of them : So here, once having perverted the simplicity and sanctity of Christ's Institution, he hath by degrees (every Age adding some new
trick

trick or other) brought it at last into that Mass of Idolatrous Abominations, which Gentilism it self could never equal, and Christianity (but that it sees it now come to pass) could never have suspected the possibility of so great. We are highly to praise Almighty God, who hath delivered us, and this whole Land, from corruption. Nevertheless we ought yet to be admonished, that even we take heed of Supetstition, that in our secret thoughts we incline not too much unto the conceit of *opus operatum*. Let none think, that the bare outward actions are able to sanctifie him, or that he is the better for them, or the ground he treads on for that day, that if he go fasting, he hath the more, if having eaten before, he hath the less, benefit; or that the very receiving of the Elements is of great vertue to a sick man; I confess, it is so to him, and all others, if with a pure heart and faith unfeigned it be rightly received: Only this should be looked unto, that

Protestants in profession be not Papists in some part of their opinion, conceive too highly of the outward work, but take little heed to the inward vertue.

Against the superstitious use of this and all other parts of God's service, let us remember that rule of Christ, *In vain they worship me, teaching for doctrine mens traditions.* If Scribes and Pharisees, Papists, and Protestants, deprave God's Ordinances, or make new of their own, teaching them for Doctrines, whereby and wherein to worship and please God, (for we speak not of lawful ceremonies, which make not the substance of God's worship, lest any should cavil, and slander,) in so doing they teach an error, and worship God in vain.

3. The unreformed, who happily know what belongs to the Sacrament, and use it not with any superstitious conceit, but yet they use it without any amendment, and reformation of life. This kind of profanation is of all

all most to be feared amongst us, where our knowledge of the nature of the Sacrament takes away the superstitious use of it. Now by the Unreformed, I mean those, in whom the use of this holy Sacrament breeds not a proportionable increase of grace, and sanctity. You heard therefore, that the increase of many Christian graces was intended in the commemoration of Christ's death, and where that is wanting, all the rest is nothing worth. The Sacrament is appointed for our nourishment: when we grow not by it, tis a sign that this food was not rightly digested, but vomited up again; where Faith, Repentance, Thankfulness, and Obedience are not increased, there Christ crucified was not remembred, but forgotten in this Sacrament. Where Sanctity thrives not by so holy a means, Profaneness must needs be very rank. Guilty of this great fault were these *Corinthians*: They came to the Sacrament, but with what mind? They were uncharitable,

contentious, proud, despising the poor, and, which is worst of all, they came drunken: they are registred for it v. 21. Who would think it possible else, that there could be such profaness? That a man, when he is drunk, would adventure to come unto the Church, and to the Sacraments? Such a one was *Judas*, who came to the Passeeover, and was, or would have been, at the Lord's Supper, with a mind full of treason, and covetousness; such are all they, who come not having their hearts at all touched with remorse for their sins, or if for the present they are melted, they soon fall into all their former sins again. For such as come with a resolution to hold on in their sins, it is manifest, that they profane the Sacrament extremely. For whereas in the Sacrament we make publick profession of obedience to Christ, giving up our names to his honourable service, by taking on us this badge thereof, and so eat this bread, and drink this cup

cup in thankful remembrance of his death, whereby that great blessing of remission of sin is purchased for us; who can believe that they do this heartily, who in the mean time disobey Christ's commandments, despise all holiness, continuing with delight and wilfulness in those sins for which Christ died to expiate? Is this the use we should make of Christ his death? *Shall we continue in sin, that grace may abound?* The Apostle makes the answer, *God forbid.* How shall we live in sin, when Christ is dead for sin? And we with him should be dead unto sin, as the Apostle argues, *Rom. 6.* It's therefore but a meer mockery of God for men in the Sacrament to make shew of what they intend not at all. Others come happily with a good meaning, to do well in the general; but this resolution holds no longer than a day, or two, or a week, afterwards they are as bad as before, yea somewhat worse by their relapses. The one sort make Christ

a patron of their sins , thinking they may more securely serve Satan under the protection of Christ's livery : the other, make the Sacrament a payment of the old score, that they may the more freely run on upon the new: The pardon of the former sins, is unto them a licence for bad practices to come. Between both sorts very many persons profane this blessed Sacrament, never using it to any increase of piety in their souls ; the same men they came unto it, the same men they depart thence, only herein still the worse, because not amended. Were they proud before ? They are so still. Were they covetous before ? They are never the more liberal unto the poor members of Christ , for all Christ hath been so wonderfully gracious, as to bestow his body and blood upon them. Were they voluptuous before they went ? They still follow the same pleasures with all greediness: Drunken before, and drunken still ; swearers before, and swearers still ; despisers

spisers of God's service; and true religion, scoffers at Christian piety, ignorant, unbelieving, unfaithful, unthankful, unpenitent, envious, and malicious before they went to the Sacrament, and they are the same men still. They have indeed been at the Sacrament, and there they profess openly to be of the number of those who [do truly and earnestly repent them of all their sins, who are in love and charity with their neighbours, who intend to lead a holy life following Gods commandments, and walking thenceforth in his holy ways,] they there seem to confess, that [they are heartily sorry for their misdoings, that the remembrance of their sins is grievous, the burden of them is intolerable:] Yea, they go farther, promising all amendment, when they say, [Here we offer and present unto the Lord our selves, our souls, our bodies, to be a reasonable, holy, and lively sacrifice.]

Are not here good words? But
what's

what's the effect of all these Prayers, and Protestations? Look upon them, you shall see nothing at all performed of that which was spoken; there is no alteration in them, they are still the same men they were before. What *Jeremy* spoke unto those false-hearted Jews, *Jer. 42. 20.* (*Surely you dissembled in your hearts, when you sent me unto the Lord your God, saying, Pray for us unto the Lord our God, and according to all that the Lord our God shall say, declare unto us, and we will do it,*) may be applied unto these men: unquestionless they thought not of what they spake, or spake what they did not mean, when they thus professed before the Lord and his Church their Repentance, and resolution for Obedience. No, these were but proud words of course; if the heart had intended what the tongue uttered, it had not been possible for men to tell God a Lye, unto his face, in so serious a matter. Was indeed the burden of Sin intolerable? Was the sor-

row for it hearty, and earnest then ? And is yet the practice of the same sins pleasant, easie, and full of contentment ? Is any man so mad as to thrust his shoulders under the weight, which he knows to be unsupportable ? And what is now become of all the sweetness and mercy of our Lord Jesus Christ, in pardoning that which was past ? Was it never felt at all, or is it so soon forgotten, or may be so easily recovered ? Is his love so little worth, as thou wilt part with it for any toy ? Or is it so common, or cheap, that a fair word or two can win it ? Is it credible, that those who have indeed washed their garments in the blood of the Lamb, and made them white, would so quickly defile them again, had they been of a right breed, *i. e.* sheep of the Lord's flock, and not swine of another heard ?

Wherefore now let every one of us descend into his own heart, and try how the case stands with his soul : If his conscience tell him, that he is as bad
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bad this year as he was the last, as unreformed after, as before the Sacrament; that his heart is as full of evil thoughts, his mouth of unseemly, unclean, and cursed speakings, his life of carelets and irreligious practices as ever; let him conclude with himself, that hitherto he hath eaten this bread, and drank this cup of the Lord unworthily, most shamefully abusing that to profaness and impiety, which God hath appointed for the exercise of holiness, and true devotion.

Hitherto of the sin it self, how, and by whom it is committed. In the next place we must consider of the quality of it. Tis very hainous, and they who commit it, *are guilty of the body, and blood of the Lord.* A very hard censure of a fault, which seems not very great. What, to prophane the Sacraments, shall it be accounted murder, and blood-guiltiness? An abetting and consenting to the damnable fact of *Judas*, and the Jews, in crucifying the Lord of life! An horrible

ble offence, but here not much out of the way, let us learn one observation, which may be of use to rectifie our judgments, in this, and other the like matters : tis this,

The quality of sin is not to be measured by ours, but by God's judgment of it.

As the heavens are above the earth, so are my ways higher than your ways, and my thoughts above your thoughts, saith God. Is. 55. 8. Tis true in all things, and it holds in this also about the nature of sin; God seeth not as man seeth, he judgeth not as man judgeth. Tis as natural for man to extenuate sin, as tis to sin; to make a small fault of a great, as no fault of a little one. Our love to pleasure of sin blinds our judgment, in discerning of its filthy nature; whence issued the notorious depravation of the law of God, by the so favourable and flattering interpretations thereof, which the Pharisees of old brought in, and those of Rome still maintain, yea natu-

turally every one of us allow them in our hearts. Alas, what great harm can there be in this, to be rashly angry when a man's urg'd to it? To call our brother fool? to look on a woman with some ill desire, and no more? To swear by Jerusalem, by the Temple, by the Altar, by ones head, this hand, this light, or such other like oaths. These be small matters, venial sins; and why should we be so nice, as not to think the Pharisees were in the right, leaving out such petty matters, as not forbidden by the law? True, most men would think so, but our great and only Doctor Christ Jesus, whom we ought to hear, hath taught us another lesson; Not to judge any thing a toy, or trifle, which breaks God's law, and brings the soul in danger of hell fire. See *Matth. 5.* For a man, whose calling requires it, not to reprove his brother, when he sees him run into an ill course, and by loving rebuke to reclaim him, would be interpreted by
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most for a courtesie rather than unkindness ; why should he meddle, and put his friend into melancholly, and provoke him to anger, and dislike of him, with many pretences ? See now what God judgeth of this kind heartedness, he calls it hatred of our brother, in plain terms, *Levit. 19.17. Thou shalt not hate thy brother in thine heart, i.e. Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* *Saul* had a fair excuse one would have thought ; the people must have a little content in the spoil, the *Amalekites* and God must have a sacrifice too ; if then something of the best be spared for destruction, will *Samuel* take it so hainously ? Yea, that he will, and God also, who by *Samuel* tels *Saul*, that howsoever he slight the matter, yet this his offence was Rebellion, and that as bad as witchcraft, that his transgression was iniquity and idolatry, and that which will grieve *Saul* more than the loss of God's favour, he shall loose his Kingdom.

dom by it. 1 *Sam.* 15. Its a small thing to eat an Apple ; true, but tis a great matter to disobey God : and if *Adam* transgress, though but in taking of an Apple, he shall dye for it, and all his posterity. Nothing then is small, whereupon depends the sanctity of Gods commandment, and our obedience.

Now here you must remember, that there's a double reason, why we our selves are not equal judges of the nature and quality of sin.

1. Because we are the parties accused, as guilty of sin, and therefore we cannot be equal Arbitrators of our own cause, where love of our sin and of our selves must needs make us partial.

2. Our judgment is not the rule of Righteousness, but only God's will, and God's law : He is the only Law-giver, who must save, or destroy, acquit, or condemn ; he is the person offended, who can only without partiality interpret the quality of the offence.

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Let this then be a caution to make us look about us, and advise what we have to do: when we deal with sin, we know not what we go about; when we meddle with it, it's like intermeddling with State-business; a small matter, as a word misplaced, a circumstance not observed, throws a man before he be aware into a Premunire, or Treason. Power is in the hand of a King, and tis he must interpret how far he takes himself wronged by the attempt: So in sin, when we meddle with it, we meddle with God, our chief Sovereign Lord; our allegiance to Heaven is straightway called in question, every offence in this case is capital, and incurs the punishment of Rebellion. Wherefore it concerns us so to think of sin as God spake of it, and in this point less than any to cleave unto our own wisdom, but be ruled by his: All our distinctions, extenuations, qualifications, rejections upon others, good inventions, with a thousand such other shifts, will vanish away

away into horror, and utter confusion, when God shall lay Righteousness in the Ballance, and censure our sins according to his most impartial and exact judgment.

Thus much I thought it not amiss to observe by the way, seeing the Apostle seems to go far in censuring this sin of unworthy communicating, to be no less a fault than guiltiness of Blood. That we may not think, that the Spirit of God speaks by an Hyperbole, but that we may learn as here, so in other things, to bring our judgments to his, and not to qualifie his by our Rhetorical devices, we must now proceed to enquire, what the Apostle means, when he saith, that such as eat and drink unworthily, are guilty of the body and blood of the Lord.

By the Body and Blood of the Lord, he means the death of Jesus Christ, who was crucified, and his blood shed by the Jews. But here's the question, why such as profane the Sacrament are guilty of Christ's death?

I answer, Guiltiness of a fault reacheth partly to the Actors, partly to the Abettors of it, such as give counsel and aid to the doing, or consent unto it when it is done ; those are the principal, these the accessory ; and in all crimes which are capital, the same punishment is due unto both. Now the Jews were the principal Actors, and so in the first place guilty of the death of Christ, at whose hands his blood, innocently shed, shall be required. But others may be Abettors to this their fact, as both the posterity of the Jews are unto this day, who blaspheme his name, and account him justly put to death by their fathers as a malefactor, and deceiver, for which cause they still feel the vengeance of God upon them, according to their fathers curse, *His blood be upon us and our children* ; and also many Christians there are, who professing the name of Christ, yet deny the vertue of his death, and sufferings.

But is any Christian so wicked, as

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to allow of the fact of the Jews in crucifying Christ? Yea that there is, even all those who use this Sacrament of his body and blood unworthily; they allow it, and by so doing are guilty of his death. But how can this be so? Thus: He that profaneth, and abuseth the holy Sacrament, doth in a special manner offer contempt unto the body and blood of Christ, for as much as this Sacrament is appointed to this very end, to be a sign and visible representation of the death of Christ, wherein his sufferings, and the benefits of them unto us, are in lively characters figured out before us, and as a seal confirmed unto our use and comfort: Wherefore when this most solemn, and holy commemoration of Christ crucified, is celebrated in any other manner, than what is agreeable to the greatness and dignity of so excellent a person, so excellent a blessing as Christ crucified is unto us; then howsoever we may think we honour him with our outward service,

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yet Christ takes himself to be dishonoured, and his death despised.

Other ways there are, whereby dishonour falls upon Christ, as by disobedience to his Gospel, despising his Ministers, &c. but this is an immediate contempt of him, when he is disregarded in that very thing, which sets forth his death and sufferings; an indignity in this kind is a villany that's offer'd properly and immediately against his sacred person, and pretious merits: As in a like, but much inferior case, when the Picture, Seal, Arms, Chair of Estate of any King are violated, the disgrace offered to them immediately redounds to the contempt of the King's person, and the doer of it is punished, as if he had attempted violence upon the King himself: So he, who unworthily useth this Sacrament of Christ his Death, must needs offer contempt to this Death it self. Now no man can in any sort disesteem the death of Christ, but he in part consents to the

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treasonable conspiracies and practices of *Judas*, and the Jews, in putting him to death, as if it was a matter not ill done, or not so ill done as it was indeed; yea, he who slightly passeth over the death of an innocent person, making a small matter of it, he either makes the innocent indeed to be nocent, one who hath justly deserved to be slain, who being slain deserves so little regard, or at least he makes himself nocent, breeding a just suspicion that he was or would have been consenting to that man's death.

You see then, that it is no small matter to prophane the Sacrament, but a very hainous offence, which brings us within the guilt of that horrible sin of murdering the Lord of Life. The thought whereof should make us tremble, and detest both them who did it, and our selves too, if we be accessory to it. This should make us very careful, and wary, how we approach unto the Table of the Lord, seeing as the benefit is great, if

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we receive this holy Sacrament aright, so the danger is as great, if we receive it unworthily, because thereby we become guilty of the death of Christ.

I would I might perswade you to think seriously of this point; much rashness and impiety in coming to the Sacrament would be prevented by this means, if we duly consider'd how fearful a sin they commit, when they come unpreparedly and unreverently thereunto. All the difficulty lies in this, if they would believe that this were such a fault indeed: The Apostle we see is express, *Whosoever eateth unworthily, &c.* But yet men can hardly assent unto this. What, are they not baptized into the name of Christ? Are they not Christians, professing the Gospel of Christ? Do they not receive the Sacrament in honour of Christ, and will you yet judge them such unworthy miscreants, that they are consenting to the death of their Saviour? They were not worthy

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thy to live an hour, if they did bear an ill thought toward him ; they could wish him accursed, whosoever loves not the Lord Jesus , as for themselves, they love him, and honour him in their hearts. If any Jew or Turk should revile him, they will fight him, and dye for his sake ; yea, if any affirm that they hate him, they will esteem it as the most studied affront.

Here now be great words one would think, and men who are thus resolved, can we judg them any other than the very friends of Christ ? We judge them not, but let us hear what the Scripture saith : *He that eats &c. unworthily, is guilty &c.* Guilty he is not but by consent, consent he would not unless he did despise, and hate Christ : This he cannot do, and be his friend ; yet this he may do, even then whilst he eats this bread, and drinks this cup, with a good meaning as he imagins, in a honourable celebration of the memory of Christ his death : Wherefore that such men may
not

not deceive themselves with vain imaginations, I will commend unto their observation one Conclusion more, which ariseth from these words, and then I have done. Tis this,

Many who profess Christianity, thinking that they love and honour Christ, may yet hate him as much as the Jews did, who crucified him.

The point is clear from the Apostles doctrine, whereby we may see, that men may think to honour Christ by receiving the Sacrament of his body, and blood, whilst yet at that very time they may so far dishonour him, as to be accounted enemies, and haters of him, such as stand guilty before God for the shedding of the blood of that his only Son. No Christian; you may be sure, will be so furiously mad, as to go to the Sacrament with such an intent, therein to profess his malice against Christ, and bring upon himself the guilt of his blood: now see how bad it is to trust our own

good meaning, and how easily we may lament a fault, whilst we verily think we do avoid it. The heart of man is wicked, many times making the greatest profession of love, when tis full of embittered enmity, and hatred: withall, man's heart is so strangely deceitful, that it may oftentimes hate, where it directly intends to love.

The truth of this is certain, and of singular use in judging truly of our Spiritual estate. I will but briefly touch it, so much as concerns our present purpose.

Exod. 20. 5. -God threatneth to punish Idolaters to the fourth generation: Yea, but why should God be thus incensed with his friends? They honour God, and would not for any reasons whatever rob him of his glory; it's not the Creature, but Him they worship in the creature: Their piety towards him is so great, that willingly they would have him always in their minds, and what better than an Image
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to put them in remembrance ? They desire much to have their weakness helped, and a lively picture is a singular matter to stir up devotion : Besides, their reverence of his Majesty is so much, that in very modesty they will not presume into his presence, but by mediation of a Saint, or an Angel ; and he who honours God's friends, doth he dishonour God ?

Thus plead the Idolaters of the *Romish* Church, and the like pretences had the ancient Idolaters amongst the Gentiles, and the Jews, thinking verily that in thus doing, they had demonstrated much love towards God.

But doth God take it so ? No, in his wrath and jealousy he will punish them as haters of him. For did they love him, they would have kept his Commandments, as it is (*v. 6.*) worshipping him as he hath prescribed, not as themselves listed. And this hatred, which Idolaters bear towards God, is most manifest, when at any time God shall send his Prophets, and Ministers,
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to charge them with God's commandment, and to require them upon their allegiance to forsake such courses. Then doth the malice and bitterness of their hearts break outragiously forth, in all despight, contempt, and evil usage of the Lord's Messengers, as all the stories of the Scripture do testify. Again, there's no doubt, but that the Scribes and Pharisees thought that Christ used them very hardly, and uncharitably, when he told them, that they allowed the deeds of their forefathers, in murdering the holy Prophets of the Lord. Christ, if he would, might see well enough, that they were no such men, nor so bloody minded, their doings testify the high opinion they have of the Prophets, [*for they build the tombs of the Prophets, and garnish the sepulchers of the righteous :*] Let their own words be witness of the dislike they have of such fowl facts, [*If, say they, we had been in the days of our forefathers, we would not have been partakers with them in the blood*

blood of the Prophets.] No, would not ?
 Then tis likely, a Prophet shall find
 honourable entertainment amongst the
Scribes, and Pharisees, if he live in
 their days. Now see, tis a Prophet
 who speaks unto them, that great and
 onely Prophet, whereof all others
 spake, namely the **Messias** ; if they
 honour any, they will surely honour
 him : Nothing less ; the very same
 murderous mind their fathers bore
 towards the old Prophets, the same
 do these their children carry towards
 this Prince of Prophets : Witness
 that of Christ, *Joh. 8. 40. Now you*
go about to kill me, a man that has told
you the truth, which I have heard from
God : And as much kindness would
 these men have shewed to any of the
 old Prophets, had they been living,
 and as eager in rebuking those vices,
 for which Christ taxed those times.
 Wherefore Christ knowing the un-
 gracious temper of their hearts, full
 of all hypocrisy and wickedness, just-
 ly pronounceth them guilty of their

fathers fault, and tels them in plain terms, *that the bloud of all the Prophets shed from the foundation of the world, shall be required of that generation*, as you may read *Luke 11. 47. &c.*

Again, should these Pharisees, and other Jews, who crucified Christ, have been told before hand how vilely and maliciously they would use the long expected Messias, whom they so much honoured, and desired after; with what indignation think you would they have defyed him, who should thus have called their Loyalty into question? Christ is now come amongst them: do they receive him lovingly? No, now their impatient love unto the Messias is turned into hatred, and despight: they vilifie him by base reproaches, and conspire against him by all means possible. What was the cause of this, did not Christ manifest himself even unto their consciences who he was? Yes, but what frustrates their expectation? It was another manner of Messias they

they lookt for, a magnificent King, under whom they might triumph, and lord it over all the world, live in state, and enjoy their pleasures ; such a one they expected, such a one they loved. As for Christ he was a poor man in shew, and little hope they saw of great matters by him : Besides, he was, as they thought, too buisie and vigorous in reforming the monstrous abuses of the Jewish Church : he was, as *Malachy* prophesies of him, *like a purging fire, and like Fullers sope, sitting himself down to try and refine the silver ; yea, even to purifie the sons of Levi, and to purge them as gold, and silver, that he might offer unto the Lord a sacrifice in righteousness.* Mal. 3. 2, 3. He endeavours to destroy ambition, covetousness, hypocrisie, and other great enormities of the Pharisees, Scribes, and other chief Rulers : He spares none, but freely reproveth every offender, and smites at every corruption with that two-edged sword, which goeth out of his mouth. This inrageth the

corrupt minds of the Jews, and quite dasheth all their imaginary love and respect which they seemed to bear to the Messias ; the honour, and good affections, which they had conceived towards his person, is turned into the very gall of bitterness ; when once his person appears accompanied with such circumstances, and qualities, which are utterly distastful to their false opinions, and corrupt affections : So that now, as the Prophet *Malachy* had foretold, so it falls out, *Who may abide the day of his coming, and who may endure when he appeareth?* Mal.3.2. These Jews could not endure it with any patience, nor any whose hearts are like unto theirs.

Now the cause of all this, why men indeed may hate that good they seem to love, is from that perpetual enmity which is between the flesh, and the spirit, corruption, and grace. A bad man, who is unregenerate, may for some respects profess much liking and love of the Gospel, and Religion, and
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he may for the present speak as he thinks; but in the mean time he is aware, that still there remains in him a root of bitterness, deeply implanted in his nature, which till it be plucked up, makes all religion distastful unto him. There's in him an habitual corrupt temper of his heart, that stands utterly opposite to grace, and goodness; and let it be but once stirred by the preaching and application of the Word, you shall see presently, that the man who made shew of much affection to Christ, and his Gospel, now boils in fierce rage and inward malice against them; his heart swells with very scorn and disdain to be brought under the command of the Word; and now he testifies to all the world that he cares not for God, Christ, Prophet, Apostle, or Minister; they are none of his friends, who will thus obstinately oppose him in his contentments, and he will be an enemy to all who thus controul him.

Wherefore you see then how dangerous

gerous it is to trust to our selves, wherein if we take not great heed, we may be Christ's worst enemies, at the same time when we think we are his greatest friends.

Let this be observed by those who are apt to think, Oh, if Christ lived on the earth, or the Apostle *Paul*, or some other of those famous men were alive to preach unto us, we should honour them with all possible reverence, we would kiss the ground they stood on, chain our ears to their lips, follow them, hear them, observe, do as they bid us! Fond conceits of men, who know not what they say! Such was the opinion of the Pharisees touching the old Prophets, *Oh, had we now lived*, such was the rich man's dream in hell, *O father Abrahams but if one came from the dead!* We know how vain these imaginations were, and will always prove: Men admire ver-rue when they see it not, and the old Proverb is true, *Dead men do not bite*; the Prophets are dead, Christ is gone
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to heaven, *Paul* preaches no more, their names are now most honourable, tis a credit to be their Disciples; and as for their Writings, we can choose either not to read them, or not to apply them.

But did we indeed see the holiness, humility, zeal, sincerity against sin, strictness of conversation, still living and breathing in these men; were Christ again in that humbled estate, or any of his servants, to preach unto us out of our Pulpits; should they with their accustomed boldness, and zeal, rebuke the disorders which are amongst all sorts of men, the Atheism, infidelity, profaness, pride, luxury, oppression, and the like, that are now in the Christian world, Christ must be crucified again, and scorned as much as ever; *Paul* should again be accused, by many a *Tertullus*, for a pestilent fellow, for a mover of sedition, throughout the world, *Acts* 24. 5. *Amariah* would make a complaint upon *Amos* to *Jeroboam*, that *Amos* hath conspired against

against him in the midst of the house of Israel, and that the land is not able to bear all his words, Amos 7. 10. Ahab would again call Elijah a troubler of Israel, and his enemy, because he re- proves him of Idolatry, covetousness, and murder. 1 Kings 18. 17. Look what measure they found in their times, the same they should find now: The reason is manifest from that of Solomon, Prov. 29. 27. He that is upright in his way, is an abomination unto the wicked. Impiety and ungodliness abhor the fellowship of piety, and holiness; they who do evil will hate the light, and that of Christ holds good for ever, Joh. 7. 7. The world hateth me, because I testify of it that the works thereof are evil. It hated him then in his own Person, it hateth him now in his Word, Sacraments, Ministers, and Ambassadors; all which are by ungracious men, yet calling themselves Christians, derided, scoffed, contemned, and trampled upon by a thousand indignities, and they will

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still hate him, so long as Christ by his Word and Ministers shall rebuke men of all their ungodly doings. It is not possible that men should ever love those, in whom, as *Salvian* speaks, *de gub. lib. 8. Nihil vident suum, quoniam Dei totum*, They see nothing agreeable to their own humours, because all things are agreeable to Gods will.

To conclude, then let us not think, because we are baptized, hear the Word, receive the Sacrament, that we are grown such as do truly love and honour the Lord Jesus Christ; No, let us go upon a surer ground, which is that most certain and infallible rule which Christ gives, *Joh. 15. 14. Ye are my friends, if ye do whatsoever I command ye*: He loves him truly, who loves to obey him, and for his sake will be content to do any thing which he enjoyns him. Be disobedient, and pretend what thou wilt, thou art an enemy of Christ, and Christ an enemy of thine. Think of this seriously,

riously, as many as have your hearts touch'd by God to go unto the Sacrament, that they may first purge their souls of their inward rebellion, and natural hatred of Christ; lest whilst they in the Sacrament seek for life by his death, they become guilty of his death. And remember, that the blood of Christ sprinkled on the soul by an holy faith, speaks *better things than the blood of Abel*, namely for mercy and pardon to be given us; so where'tis despised, and troden under foot, being counted as an *unholy thing*, it cries much louder for vengeance than the blood of *Abel*, and deserves a heavier punishment than any transgression against *Moses* law. *Heb. 10. 28.*

Thus we have seen the nature and quality of this sin of unworthy partaking of the Lord's Table: It follows, that we go forward unto the means, which the Apostle prescribes for the avoiding of this sin, and that is a diligent examination of a mans self before he

he come unto the Sacrament. This the Apostle sets down, v. 28. in these words:

*Wherefore let a man examin himself,
and so let him eat of that bread,
and drink of that cup.*

The words need not any curiosity in the division, or interpretation of them; the sence is plain.

Here's a duty commended unto us, that is, *Examination of ones self*; and the time, or particular occasion which requires it, that's *before we come to the Sacrament*. Tis not left to our discretion, the words are imperative, *let a man examine himself, let him eat*: he must do both, but first examin, then eat. The practical Conclusion, that hence issues out, is this:

It is a necessary duty of every one, first to examin himself, before he presume to come to the Lords Table.

In unfolding to you this point of
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most excellent practice in Christianity, let us ascend a little from the particular to the general: First touching the nature, necessity, and use of self-examination consider'd at any time; then descending to the explication of this duty, with its particular relation to the Sacrament.

To examin ones self is, in brief, to take a true survey of our Spiritual estate in grace. This is done by comparing our present condition, what we find in our selves, with the Scripture. The Scriptures are they, which supply unto us all articles to be inquired of; telling us what is good, and required of us, what evil, and forbidden us. They acquaint us with the nature of every sin, of every grace, making a full discovery of the kinds and properties of both. When a man shall question himself upon such interrogatories as these: Such and such sins are forbidden in the Word, and they who love, and live in practice of them, are wicked and graceless persons;

sons ; Am I one of them, who delight in such things ? Again, such and such graces and duties are required of all those, who are truly good, and godly men : Have I those graces, do I practice those duties ? The Conscience being thus examined will return a true answer to every question, Yea, or Nay : whence it will be easie to give a censure of our Spiritual estate, how matters go with us in regard of grace, or corruption.

This is in few words Self-examination, the necessity of which duty will appear, by consideration of a double consequent that follows : 1. One upon the Neglect, 2. the other upon the Practice thereof.

1. The neglect of this Christian duty breeds ignorance of a man's Spiritual estate, a fault very easie to be run into : but be ye assured of the great danger to those, who take no notice of it in themselves. Tis true, that man's heart is deceitful above all things, and tis very difficult to know it

it throughly ; besides that, love of sin, and self-love, makes us unwilling to see our own foul corruptions, or to enquire after such vertues, and graces, as we know the want of them would but grieve us, and we suppose withall that if we had them, they would be but a burden unto us ; we are often apt to cast a veil upon our understandings, and take up our rest in ignorant perswasions that all is well with us, because we list not to know what we want : which resolution how dangerous it is, will soon appear to any, who can understand what mischiefs these are, namely hardness of heart, presumptuous boldness in sinning, continual danger to fall from bad to worse, and a fearful preparation for all future terrors. There is no Millstone or Adamant so yielding to the hammer, as is that heart, which hath once for all taken up this conclusion, *All is well with me*. Counsel him, admonish him, threaten him out of the Word, *lapidi dixeris*, (in another

ther sense,) he hears you not, you may hold your self quiet, he is well and warm, what do you besides disquieting him. Discover unto him the danger of such courses as he followeth, That if he continue therein he runs upon his own ruine, and destruction, you move him not a jot unless it be to choller, in which for your curtesie he will return such an answer as this; “Sir, shift for your self, care not for me, I hope to do well enough, for all that you say to the contrary: and so he goes on presumptuously, till at last he perish in his great folly.

Besides, such a careless respect of ones Spiritual estate throws a man every moment upon thousands of unexpected dangers. He, who knows not how bad he is, assuredly he cannot tell how bad he shall be. We walk among snares, and temptations are laid for us which way soever we turn our selves about. To prevent these, there needs great wisdom, and watchfulness; he who hath neither, can he hope to escape?

escape ? When the prudent are oftentimes taken , what shall become of rash, and heedless adventurers ? Surely, experience tells us, what is the issue of such wretchless and ill-advised men , when God in his righteous judgment shall suffer them to fall upon some fearful temptations, which fit their secret, but to themselves unknown, corruptions : they take fire on the first stroke, and break out into those vile impieties, which even themselves before time could not think of without detestation. But yet there's a misery worse than all this, when once God shall awake such a sleepy conscience, and tear off that covering, wherewith sloth and security had muffled, and overspread it ; when by some notable judgment fallen on a man, God shall quicken in him the remembrance of his former iniquities ; or when sickness shall seize on him, summoning him to death, and death to judgment ; when he shall see his sins set in order before him, and large
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roles of indictments written against him, within, and without full of sins and woes; think you not that a man hath then rewarded evil to his soul, in plunging himself into these perplexities, which watchfulness in time would have prevented? O what a miserable state is such a man in, who hath so many reckonings to be made up, when new and old must be reckoned for all at once! when such an infinite number of debts are to be cleared, whereof there is not so much as the least part discharged? Had it not been wisdom to have lookt into these things betime, to have earnestly laboured to have set all reckonings aright, to have gotten the debt book crossed, the obligation cancell'd, and a discharge sealed up, to have put our consciences in the blood of Jesus Christ? This had been a safe course, and not like desperate Bankrupts, to let all things run at adventure: Then might one have rejoyced in sickness, and triumph'd in death, being delivered from

from all those terrors, which utterly overwhelm all those careless persons, who in their days of peace and health never remembred God, or themselves.

This, and more also, if more can be, is the danger of this duty neglected.

2. The benefit that comes by the Paradiſe of it, is on the contrary a diſtinct and clear knowledge of our Spiritual eſtate. By this proof and examination of our ſelves, we ſhall know plainly whether we have faith, whether Chriſt be in us, yea, or not, whether we be dead in ſin, or alive to righteouſneſs; we ſhall ſee what graces we have, what we want, what corruption we have overcome, what doth yet overcome us; what Godly duties we praſtiſe, what we omit; where we do well, where we do fail: This will diſcover unto us the whole temper of our ſelves; what evil affection is ſtrongeſt in us, in what thing we are aſteſt to ſin, that ſo we may be the
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more heedful to prevent a danger; again, what graces are weakest in us, what most useful for us, that so we may get these, and strengthen those. This particular distinct knowledge of our selves, will bring forth these three blessed effects.

1. Wakefulness, and tenderness of Conscience. He is thoroughly acquainted with the state of his body, who knows what dish is hurtful, what healthful to him: he who hath found what the danger of a Surfet is, will be, you may be sure, wary of his diet, and course of living: Nature prompts us to take this care over a crazy and infirm body, and Grace will teach us as much watchfulness over a sinful Soul. He who hath taken through notice of the great distempers of his heart, how quickly enticed by every temptation to practise any evil, or neglect any good duties; he who hath found, how ugly and fearful the face of sin is, where it is presented in its true shape, stripped of all its var-

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nish, and glittering pleasures, or profits, and accompanied only with God's hatred, and curse ; he who hath found what it is to venture upon sin, with the loss of God's favour, the unspeakable joys of the holy Ghost, the most serene peace and sweetest repose of a good conscience ; blame him not if he be afraid of sin, do not censure him for foolish practice, if he often asks, requires, and doubts in many particulars of his life, not daring to hazard himself, where happily he sees others go on confidently : Nay, blessed is this temper of the heart, if that of *Solomon* be true, *Blessed is he that feareth always*. By how much more odious is the sin of those, who in their hearts despise this tenderness of conscience, and with their tongues rail at, revile, and curse it, deeming it the sign of a silly, effeminate mind, to be afraid of any sin, especially of small offences ? But ever let those, who fear the faces of men, and names of Christians, detest such impiety, that tramples

ples under foot with scorn and disdain the pretious comfort of a Christian soul, a good conscience. Those men will then see their errors, when God shall cool the heats of their high bloud, and rebate the edge of their furious resolutions by casting them upon their beds of affliction, and scourging them with the rod of his indignation: then they will confess, that a good conscience, softned by grace, and purged by the sprinkling of the blood of Christ from the guilt of sin, is more worth than millions of those unlawful pleasures, wherein only they sometimes thought true contentment was to be found.

2. Humility. He who shall often look his face in the glass of liberty, which will not make him one jot fairer or fouler than he is, but truly discover unto him all his deformities; such a one will not be forward to fall in love with his own beauty. When he sits down to try himself by this law, he finds therein all perfection of holiness

holiness commanded, but not the thousandth part of this holiness and goodness in himself: He reads in the law large catalogues of sins forbidden, upon pain of God's eternal displeasure, and in his own conscience he finds all or most of those transgressions: When he scans his best works, he finds they fall far short of that faith, zeal, sincerity, and perfect charity, wherein they ought to have been performed.

This examination lets him see, that he hath little whereof to be proud: and now whatever others may think of him, he knows so much evil, and so little good by himself, that he cannot think highly and honourably of himself. Let him be despised, reviled, and reproached as base, and as vile, it is no anxiety to him; for why, he abhors himself more than another can despise him, and is more vile in his own esteem, than he can be in anothers reproaches.

Thus when he looks on his graces;
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he sees God's glory, when on his sins his own shame ; which breeds in him all humble affections of thankfulness to God, that of bad hath made him good ; and carefulness in himself, that of good, he may become much better.

3. True peace and comfort in life, and death. *Often reckoning*, saith the Proverb, *makes long friends*, tis never truer than in this matter. He who often calls himself to a strict account, judging himself for his transgressions, weeping over them with godly sorrow, never ceasing till pardon be obtained for them ; this man alone possesseth his heart in peace, and comfort ; he knows God is at peace with him, and therefore nothing can put him to much fear, or trouble ; which makes him with much quietness and resolution expect the approach of all adversity, sickness, death, and judgment.

Again, whereas the joy of a man's heart in this life is, that he shall be saved in the life to come ; this can

never be found, where no examination is had, upon what reasons and certain grounds this hope is built. Many have fallen short of that they looked for, because they expected heaven when it did not belong unto them: The secret trial of our selves will prevent this error, and give a direct notice of the truth of such graces, as God hath given us as pledges of future glory, so shall our rejoicing in the hope of salvation be full, and perfect. Lastly, our joy and peace will by this means be constant, whilst through frequent examination of our hearts, and watchfulness over our ways, we shall prevent many sins, that would wound our consciences, and pierce our hearts through with many sorrows.

You see the Duty, but all this is nothing worth the knowledge, unless you will practise it. The practice of it, I confess, is hard, men being loath to conform their actions to that which they know to be their duty,
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for Sathan is loth men should do that, which he knows would do them good. Tis impossible indeed for man to perswade the heart : But O thou that blessed Spirit of grace, who speakest to the heart of the unwilling, to make them willing to every good work, perswade their hearts and minds to the serious praſtice of this most Chriſtian duty !

I cannot but be earnest in this matter, for who can see, and not bewail the general neglect of us all in this point ! Tis a shame to see the carelessness of most, who seek to know all things but themselves ! They inquire after all without them, nothing within them ; their minds are as ill set as their eyes, they can turn neither of them inward ! Speak I this of the unlearned, or of the learned also ? I would I did not of these : but tis no breach of charity to say, that there are many among us, who know the stories of a thousand years past, who yet cannot tell the particulars of their own

lives ; men well acquainted with the mysteries of Arts, and Nature, but utterly ignorant of the secrets of their own souls ! How many are there amongst us, who can say with *David*, *Pf. 119.59. I have thought on my ways, and turned my feet unto thy testimonies ?* Nay, we have a thousand matters to think on all the day long, the night too, the week, the year ; but who sits down, and thinks on himself, questioning thus with his own heart ? What am I, what do I, how live I ? Such a course I follow, is it good, and lawful ? Such things I do not, are they my duty, yea, or not ? Is God my friend ? Am I his ? What hope have I of Heaven ? Should I dye to morrow, to day, this very hour, where is my assurance I shall be saved ? What Apology can I make against the accusations of Satan, and my conscience ? Will Christ be my Advocate, when I shall stand in judgment ? Do I grow in grace, or do I decay ? Doth my faith, my love, obedience, or my know-

knowledge increase, or decrease? Am I better this year, than I was last? What sins have I conquered now, which held me in combat then? What graces have I obtained now, that I had not then? Do we thus commune with our own hearts upon our beds, or in our studies? Surely when God looks down from Heaven upon us in our several employments, taking notice of our busie imaginations, and enquiries, may not he say to us as he spake by *Jeremy* to the Jews, *Jer. 8.6. I hearkned, and heard, but they spake not aright, no man repented him of his wickedness, saying, what have I done? Every one turned to his course, as the horse rusheth into the battel.* Yea this enquiry, *What have we done,* seems only to be wanting amongst so many questions, as are every day scanned by us.

Hence it comes, that most of us, when we are brought to the trial, and required by others, or our own consciences, to answer distinctly touching

the estate of our souls, in matters between God and us, we shuffle, and shift it off with an, I think so, I hope well, I perswade my self all shall be well, I shall do as well as men of my rank ; But in the mean time all these hopes, and good opinions, go upon no certain and clear ground at all. Me thinks that admonition of the Apostle *Heb. 3. 12.* should shake us out of this lazy humour, *Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* Look to it, a man may be extremely vitious, and yet think himself good: It highly concerns us to proceed upon sure proof in so weighty a business, and not upon blind promises, and groundless presumptions; here therefore let me exhort you to observe two directions.

1. To take all opportunities that shall be offered us, for the exercise of this duty. We are not at all times alike disposed to this, there are special occasions which fit us for it. Many times

times one sad accident or other turns home our thoughts to our selves, and makes us see what we are in other men: The loss of dear friends, the sound of a Passing bell, the sight of a dying man, hath a strange vertue many times to compose a disordered heart, putting into it an excellent calmness to attend any religious imployment; sometime a Sermon hath set us to rights, and sent us home quickned with an holy affection more than ordinary.

Sometimes vacation from all business lends many a silent, and still hour; sometimes a fit of natural melancholly and pensiveness makes us apt for retired speculation; sometime a watchful bed calls upon us to examine our hearts. Many such occasions God offers, if we were wise to observe them, and willing to make a right use of them.

Much might be gained in this, and all other Christian practices, by a due attention to such seasonable opportunities

nities, if our folly and sloath did not rob us of so great a benefit.

2. If opportunities will not be had of their own offering, then make some ; spare an hour in a week, or a day in a month for this business. Certainly tis strange how we pass over the time of this our short Pilgrimage ! We eat away one part, sleep away another, idle a third, and of the remainder God hath by far the least part. Do we spend two hours of twenty four in Religious services ? Nay, one were a fair allowance with most of us. What shall we say, is not Heaven worth the possessing, or may a man so easily get thither, or must God give it us when we seek not after it ? Let them blush for shame of their intolerable carelesness, who have so much, or so little to do, that they could never spare a day or hour for these meditations, to set themselves on purpose upon a through examination of their own hearts, and lives. Tis singular prophaneſs for a man, who hath

a God to serve, a Soul to save, Sins to be avoided, Graces to be gotten, yet not to find an hour to think of these weighty affairs !

Tell me not thou hast a calling; or important affairs, which require thy presence, and diligence, and thou canst not regard all: mind then the chief, and that's Religion. Diligence in our Callings, skill of Arts, knowledge of Languages; in a word, Learning will never bring a man to Heaven, tis Religion must do that: That is good in its time, and place, This only absolutely necessary. When love of Learning and Preferment tells thee, tis needful thou be a Scholar; let love to God and thy Soul make answer, It is more needful thou be a Christian: care for That, but not before This. Moreover know this, that convenient seasons wisely chosen, and spared from Civil employments unto Religious exercises, never hinder, but bless all our affairs. And persuade thy self once of this truth, which

which one day thou shalt not choose but acknowledge, That those duties and hours which are spent in prayer, fasting, examination of thine heart, and such other exercises of repentance, will bring thee more true peace, and comfort upon thy death-bed, than all other times of thy life besides.

Wherefore be wise, redeem the season: and thou who in thy busiest employments canst every week, every day find a spare hour to talk with thy friend, to sport, do nothing, and to do evil; save this waste, and turn it to a better use, and let God have that small part, who deserves all.

Beloved, let me heartily intreat you to reserve to your selves some time for these purposes, I will smite no man, and I think I shall overburden none, if I should perswade each one to set apart from all businesses an hour or two in a day, a week, a month, for Spiritual exercises. Our great negligence gives occasion of despairing, that we shall never equal those rare
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patterns of holiness, which this and other ages have recommended unto us, who thought it no weariness every night to scan the actions of the day; every week, month, and year, to take survey of what had been done in that time: Their industry was blessed, and they enjoyed the fruits thereof in all abundant increase of grace, and comforts, and the world cannot but acknowledge it. Let us follow them, though we cannot overtake them, and we also, according to our endeavour, may expect a blessing too, in all increase of grace and peace unto our souls.

Thus of our Examination in general, as fitting to be used of a Christian at all convenient occasions. Let us come to consider of it as it is a special Preparation before the receiving of the Sacrament, when by no means it ought to be neglected. Whosoever will eat of that bread, and drink of that cup, must first Examine himself.

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This 1. excludes from the Sacrament all such, who through natural or casual impotency are not able to examine themselves, as Children, Fools, Mad-men.

2. The necessity of this practice leads us to enquire, wherein this Examination doth consist, that every one may know how to discharge himself therein, In general, the summe of this Trial is, Whether we come worthily to this Sacrament, or no. Now to make us fit and worthy partakers of this Sacrament, there are required in us all (as heretofore hath been shewed) divers Spiritual graces, whereof whosoever is destitute, he certainly profanes this holy Ordinance, and by unwary receiving makes himself guilty of the death of Jesus Christ: wherefore we must know what these graces are, and whether they be in us in truth, or no. There are chiefly these Graces required in a worthy Receiver, Faith, Repentance, Charity: touching which we are to enquire after

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ter some certain and infallible rules, whereby we may be assured that we have, or want these graces. This I shall do briefly in every one of them.

For the trial of our Faith, whereby we firmly rest our selves upon the promises of Salvation in Christ, we have these two certain marks to discover the truth of it unto us.

1. Equality of obedience unto all God's commandments. True faith hath a like respect to every word of God. He who truly believes any one part of God's will, believes the rest also, because all is of God. Whosoever therefore shall say, that he doth this good work, or leave that ill practice out of faith in God's Word, because he believes God's commands, prohibitions, and threatnings, in such and such particulars, this man is guilty of an apparent untruth, if his constant endeavour be not the same in all other particulars; wherein his faith and obedience stands ingaged unto God as deeply, and upon as strict terms,

terms, as in those few things which he observes. This point hath been heretofore more at large handled in its proper place, and therefore now I do but name it. Let it always be remembred as an infallible trial of that faith which is sound and sincere. Let every man look unto his life, and take good heed to his ways, whether they be straight, or crooked: If thy practices be uneven, that thou obeyest in some things, and not in others, taking liberty to transgress, where pleasures, profits, or any predominant carnal affections crave service, and satisfaction at thy hands, doing just so much of God's will, as may stand with thine own and other mens good liking; in this case thou must look for true faith, for as yet thou hast it not. But if the whole tenor of thy life be regular, and uniforme, so that in all things thou unfeignedly endeavourest to bring thy will to God's will, offering thy hearty obedience to every thing which he commands,

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tho to things that cross thee and the world; not caring who is offended so God be pleased. By thy obedience in this case thou mayst rejoyce, in that thou hast a sure testimony in thy self, that thy faith is without falsehood, and hypocrisie.

2. Trusting in God in all temporal matters. God's truth is the same in promises of this life, as in those of the life to come. Wherefore he who affirms, that he believes undoubtedly God will be gracious to his soul, according to his merciful promise in Christ; if he tell true, he must also believe undoubtedly, that God will provide for his body according to those loving promises which he hath made in matters of this life. He who being placed in low estate, seeks by indirect means of bribery and flattery to climb higher, disdaining to wait on the provident hand of Heaven, which will soon find a fit advancement for him when he is fit for it; he who is in poverty, and will grow rich,

rich, or he who is rich will become mighty, by fraudulent and unjust practices; he who is wealthy, provided with sufficiency in temporal blessings, and still cares, fearing, lest he should want, and fall to beggary; he who dares not be liberal to the poor, for fear it should impoverish his estate; he who in adversity makes flesh his arm, putting his trust in his parts, wits, or his friends, making hast for his escape by all unlawful shifts, leaping the wall, not staying till God open the prison door; he who dares not trust God with his children, fearing their miscarriage, except he himself see them well provided for: All these, and the like, have not learned as yet what it is truly to believe the promise of mercy: He doth not indeed trust God with his soul, who dares not trust him with his estate. But when on all occasions and conditions of this life a man can patiently wait on God, using lawful means, committing the success to God,

God, preparing himself with contentedness for every event, however God shall dispose of matters; this confident and quiet resolution flows from the stedfast apprehension of that glorious and rich mercy; which God hath vouchsafed to his children, which makes them rest assured, that all things needful will be supplied in season for the relief of body, and estate. This for the trial of Faith.

2. The second grace to be enquired after is Repentance, which we may describe to be a Spiritual sorrow for Sin, joyned with a true hatred of the same: There's inward grief for the fact, and the offence given to God thereby, and there's inward hatred and aversion of the heart from the foulness and corruption of sin remaining in us.

This change of the affections is wrought in true Repentance, the proper marks whereof are expressed by the Apostle, 2 Cor. 7. 11. We cannot over-run the particulars, let us

us take the general summe, wherein-
to they may be cast, and that is
Amendment: This is a sure marke,
which will never fail; He who in
truth dislikes, and sorrows for his
sins, will endeavour to amend it: they
are always joyned together, Repent,
and Amend your lives. He who can
confess sin, speak against it, and weep
for it, yet after a while returns freely
to the practice of the same; believe
him not, there's seven abominations
in his heart. He loves sin above all
things, even then when his tongue,
and his eyes seem to proclaim a de-
testation of it. There may be, I
confess, a relapse into the same fault,
through much impenitency, and vio-
lence of temptation; but a willing
Continuance in any evil course, and
true Repentance, are utterly incon-
sistent, wherefore this trial is easie.
See what reformation is in thy life?
If when thou hast been reprov'd by
the Word for such faults, as thou
knowest thy self to be guilty of, thy
heart

heart hath been smitten, and thy soul been humbled within thee with that sorrow, which hath brought forth a full resolution, and constant endeavour of amendment, then mayst thou truly be called a Penitent Convert: But if for the present thou descryest God's mercy, and afterward holdest on still in the same ungodly practices, then account thy self to be as thou art, an impenitent, and obstinate sinner. This of Repentance.

The third grace to be enquired into, and that is Charity. Tis a large word, and hath reference sometime to God, sometime to man. Charity, or love towards God, is not properly that grace which we here understand: Tis true, the heart of man ought to be replenished to God and Christ in all Spiritual exercises, and especially in the Sacrament, wherein their love to him is so graciously revealed. But the trial of the two former graces will quickly shew, what true love of God there is in us: He who obeys, believes,

lieves ; he who amends , repents ; the very same obedience and reformation are the touchstone of our love to God, according to that infallible Canon set down by Christ, *Job. 14. 15. If ye love me, keep my commandments.* He who will not do what God would have, hates God, and Jesus Christ in his thoughts, let him make never so great shews unto them.

But we pass from this to that charity, which properly comes here to be inquired after ; That which respecteth Man : which, in general, is that affection of the heart , whereby we wish good unto our neighbour, as to our selves, and are willing, in what we are able, to do him that good we would have done to our selves in his case. This affection is branched by the Apostle 1 *Pet. 2. 17.* into two parts, 1. Brotherly kindness, 2. Love : that's more particular , respecting man as Christian, made one of *the household of faith*, and made one of that blessed number of those, whom Christ is not ashamed

ashamed to call Brethren: This is more general, respecting man as man, made like unto us in one communion of nature. Let us see what may be the trial of our charity both ways.

1. Of our love unto the godly, the proof hereof is this: If it be indifferent without respect of persons, if it be constant without respect of times, he truly loves a righteous man in the name of a righteous man, because he is such, who can find in his heart to place his entire affection any where, where God hath placed his, be he stranger or acquaintance, mean or mighty, honourable or base; tis all one, if God hath cast his love upon him, that's sufficient to make him worthy of any man's love. Does his estate alter, and falls he into disgrace with the world, into persecution, or poverty? Charity fails not for all this: tis not affliction shall divide betwixt *Jonathan's* soul and *David's*: Religion ties not such loose knots between God's love to us, or our love

one to another : not tribulation, nor
 anguish, nor persecution, nor famine,
 nor nakedness, nor peril, nor the
 sword, nor death, nor any thing can
 separate us from the love of God our
 heavenly father. And how then should
 these things work in the heart of
 them, who are his children, a breach
 of affection one towards another ?
 But on the contrary side, he who
 loves Religion in a rich gentleman,
 or Noble-man, but slight it in a poor
 and mean man ; he who loves the
 company and converse of those who
 are religious, because they are affable,
 endowed with fair and pleasant ac-
 complishments, men of excellent
 proficiency in learning, and policy, &c.
 because able to do him a good turn, or
 an ill, or in regard they are such as
 will deal truly, and not cozen him ;
 he who can look strangely upon a good
 man in adversity, turning him off with
 a few cold words, when he seeks some
 help at his hands ; he who of many
 children hath some truly religious,
 yet

yet in dividing his estate hath no respect to grace, to honour that with a special blessing ; he who in marriage desires religion only as overweight to so many pounds of gold : such mens love unto religious persons is meerly counterfeit, and no better than plain dissimulation.

2. Of our love that's common to all men : amongst other arguments of this charitable affection, we have these two, which are infallible, whereby we may proceed in this trial.

1. When a man can truly grieve in the evil, and heartily rejoyce in the good that befalls our neighbour. This is a sure mark of a charitable mind, when a man can truly grieve at their afflictions, pittie them in their decays, losses, disgraces, sicknesses, and above all in their sins : when a man can visit them, counsel them, comfort, and reprove them in love, and mildness, and pray heartily for them. Again, in such good things as befall them, if we can unfeignedly

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rejoyce in them, in their graces, their civil vertues, their learning, their reputation amongst men, their places of preferment, with the like ; if we can wish them well to thrive with those good things, and desire that they may do much good with them ; if we can speak, and think well of them , because God, the Church, and State have use of them, whatever relation they have to us, yea especially though their credit seem to obscure and hinder ours: This is true charity, like that of *Moses*, Num. 11. 29. *Would God all the Lords people were Prophets.* Is he Magistrate, Minister, Scholar, &c. as good, or better than I am, would God nor he alone, but all others were so too, that amongst the good I were the meanest. But on the other side privily to rejoyce in the evils of other men, to repine at their prosperity, to be displeased with our neighbour for being equal, or better than our selves, and somewhat angry with God for making him so: These are
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symptoms of a bad mind, wherein malice, envy, and spight have eaten up all loving respect unto our brethren.

2. A mind willing to pardon offences done unto us, and to seek reconciliation where we have given them. This is a very hard matter to put in practice, mens minds are so full of pride, scorn, and malice, that they cannot stoop to others: They count it cowardice to put up a wrong done them, and baseness to acknowledge an injury done to another: Wherefore they resolve to take no wrong, to do no right. This is far from Christian charity, which is always accompanied with a patient, peaceable, and humble mind. We see what men will do in case they offend their dearest friend, whom they much respect; they rest not till by just excuse, or plain confession, they have reconciled themselves, and won their loves again. Why will they not do so towards others? Tis because they love them not, nor care for their love. If they themselves
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receive hurt, they'll right themselves if they can ; if they do hurt, let others look to it, and get satisfaction where they can. But that heart which is charitable, prefers peace, and good will amongst men, before all such wild and furious resolutions : He will do for man what God hath done for himself, who hath freely pardoned him far greater offences : and though he were the offended party, yet first sought reconciliation with him.

Thus much for the examination of our hearts touching these several graces. In conclusion, I will but name two questions, and answer them in one word.

Quest. 1. What is to be done, if after Examination we find our selves unworthy ?

I answer, they who find their wants of these graces, and acknowledge it, and mourn for it, pray for the redress of it, these are indeed worthy ; yet not so worthy as they would be. But for those who never care to have these graces,

graces, such are utterly unworthy ; dogs they are, to whom this bread is not to be given.

Quest. 2. What if men find themselves fit at one time, and make no farther trial at other times ?

I answer, yea, they must always examine their hearts ; the precept is general, not limited to this or that time : Sin is deceitful, and our hearts may be hardned by such carelesnes. A godly man is not so priviledged, but he may receive the Sacrament unwor-
worthily, coming unto it in a careless and profane manner, and therefore these graces must evermore be set a work, and fresh means still used for their increase.

We have done with the sin of profanation of the Lord's Table, in unworthy receiving of those holy mysteries, mentioned v. 27. We have also shewed what the means be, whereby that sin may be avoided, which is due examination of a man's self, spoken of v. 28. We must now go forward unto

the punishments of this sin, when men come unto the Sacrament unworthily. This is set down v.29. in these words.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

These words contain a plain declaration of the danger, whereinto men run, who neglecting the duty to examine themselves, approach unworthily to the table of the Lord: they bring themselves in danger of damnation, who do so, and therefore they had need be very wary, and circumspect, with what mind. and how disposed they venture to come unto the Sacrament.

In the words we have two parts.

1. The sin of unworthy receiving the Sacrament, mentioned before, v. 27. here again repeated, with an addition of an interpretation, what is meant by eating and drinking unworthily:

unworthily : for he that eateth and drinketh unworthily, But how is that done? the last words of the verse shew it, *not discerning the Lord's body.*

2. The punishment that's inflicted upon this sin, that's damnation, or judgment, in these words, *he eats and drinks damnation unto himself.* Touching the sin of eating and drinking unworthily, we have spoken at large heretofore ; for the present I shall only add a word or two concerning that clause, which the Apostle adds by way of interpretation, or, *not discerning the Lord's body.*

The meaning of the phrase is not obscure. To *discern* the Lord's body, is to put a right difference between the outward elements in the Sacrament, and common bread, and wine. The difference is not at all in the substance, but in the use : the one is profane, the other sacred, being set apart to signify unto us the benefits of Christ's death, and passion. He then who toucheth these outward elements

ments, without any due regard to their mystical use, as they set forth unto us our redemption by the body and blood of Christ, but useth them as he would his ordinary food, he discerneth not the Lord's body, because *& diaspiren*, he separateth not, nor putteth any distinction between the holy, and profane, but useth that which is sacred in a profane manner. Of such as do this there are two sorts.

1. One ignorant, who know not the signification and use of those things; who come unto the Sacrament upon meer outward respects, without any regard to the Spiritual use of it. They know not, poor Souls, what it is to feed on Christ by faith, how his flesh becomes *meat indeed*, and his blood *drink indeed* unto them: they have not skill in such mysteries as these. Bread and Wine they see upon the table, and some extraordinary solemnity in the distribution thereof, and therefore, as at a great man's table, they behave themselves soberly, and
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mannerly, and that's all the devotion they have, or think they need to have.

2. Another sort are negligent persons, who know well enough the end and use of these things, but by reason of security, with other worldly and wicked affections, they become careless, and unprofitable partakers of these holy mysteries. They stir not up their hearts unto the exercise of these heavenly graces; unto worthy receiving, they strive not for more assurance of faith, in laying hold of the promise of grace offered them in Christ: their hearts are not touched with greater sorrow for sin, that hath crucified Christ, nor more ardent love unto Christ, who hath done so great things for them. Their resolutions of obedience unto Christ are not quickned with more vigor and constancy than before, but in this, and all other graces, they are as they were, not a whit amended, or increased by this so holy a means, as God hath of purpose appointed for the nourishment

ment of grace in the heart, and obedience in the life.

Both these sorts are faulty, in not discerning the Lord's body; the one not doing it at all, the other not doing it as they should do it. As in the time of the ceremony of the Law, those who observed the Legal ceremonies, either without knowledge of the use, or without true devotion in faith, and obedience, both did profane them; so is it still in these ceremonies of the Gospel: They do not discern the Lord's body, who either mistake the shadow for the substance ignorantly, supposing nothing else is to be looked after, but that which is visible in the outward ceremony; or who know whereto these ceremonies tend, but thro negligent profaness use them not with spiritual affection, which is agreeable to the institution of God. Of the faults tis hard to say which is the greater, and which the Apostle most chargeth the *Corinthians* withall, or whether both alike: They were

a Church but newly converted from Gentilism, from whom twas hard to take away on a sudden their former ignorance, and profaness: They had been instructed, but yet they might in many things be misled through Blindness, nevertheless Profaness seems to have born the greatest sway among them; offending not so much; because they knew not what was their duty about the Sacrament, as for that they cared not to observe it.

The Conclusion, that ariseth from these words of the Apostle, is this in general:

The worship of God is then profaned, when the ceremonies, and outward work thereof is performed, but the Spiritual inward service neglected.

Bread, and Wine pouring out, distributing, eating, and drinking; all these are but sensible representations of Spiritual good things: therefore if the heart dwell only upon the outward ceremonies, and Christ be neglected,

lected, the Sacrament without all doubt is profaned. God hath appointed those things to help our infirmity, thereby to ascend unto higher matters, but not to nourish us in our weakness, still to gaze on outward transitory things: This is a general rule, not for Sacraments alone, but in every part whatsoever of God's most holy worship. The Service of God, during the time of the Law, consisted much of carnal ordinances, as the Apostle calls the Sacrifices *meats, drinks,* and *divers washings*, with such like outward observations in the Jewish Church, *Heb. 9. 10.* But yet then in these carnal ordinances there was a Spiritual worship required, namely, that these things were to be observed with knowledge, in faith, in zeal to God's glory, and with reformation of life, when those external rites were kept with the Spiritual use of them.

We know how meanly God speaks of such a mechanical worship, *Is. 1.*

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11. &c. He sets forth his displeasure against such service in all terms of dislike, and disdain, telling the people that the multitude of their Sacrifices is to *no purpose*, that he *delights not* in the blood of bullocks, and fat of fed beasts; that he *requires not such things at their hands*; that such oblations are *vain*, and an *abomination*, their solemn feasts and assemblies he *cannot away with them*; that his *soul hates them*; that they are a *trouble* to him, and he is *weary* to hear them. And wherefore now all this disdain of such ceremonial worship? The reason is v. 15. *Your hands are full of blood*. Again, ch. 66.3. he sets it out at large; how acceptable such service is to him, *He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, is as if he cut off a dogs neck; he that offereth an oblation, as he that offereth swines blood; he that burneth incense, as if he blessed an Idol*. Nothing can be spoken with greater scorn, and indignation: the reason whereof follows in the next words.

words: *Yea, they have chosen their own way, and their soul delighteth in their abominations.* So long as they follow this course God detests them, and all their services.

Now in the time of the Gospel, Christ having reformed the worship of God, hath abolished those *carnal ordinances*, (*Heb. 9.10.*) and in the room thereof erected a worship of God in spirit, and truth. We are to perform a Spiritual worship, but yet withall some outward bodily observations are required of us now, though very few, and very easie. To fast, to bow the knee in prayer, to pronounce or hear the Word, the administration of the Sacraments with all their outward rites; these are external and bodily exercises, which profit little, where godliness is wanting. *The Kingdom of God, saith the Apostle, is not meats, and drinks, but righteousness, and peace, and joy in the holy Ghost:* These things are first acceptable to God, and other things for them. Outward ce-

their remoniousness is meer hypocrisie ; where grace, and sanctity is not the first mover to such observances.

Twere a poor matter to forbear a meal or twain, and yet take his fill in sin till he surfeit ; to go softly, look sadly, speak faintly, and weep a little too as it were in sorrow for sin , and carry in ones breast a heart unrent, unbroken, unsoftned, by any true sense of sin, and work of grace. What profit is it to speak , or hear a Sermon, when only one man's tongue, and the others ears are imployed for that hour ? When it comes not from the Preacher's heart, nor pierceth into the hearers conscience, neither the one nor the other intending to praise as they speak, or hear ? To what purpose is it to bow the body to God, and yet to make ones heart like iron, that's too hard to bend in obedience to God's commandments ? If the tongue go glibb, the eye, and hands are lifted up to heaven, yet if the thoughts wander, the heart, and affections lye flat

flat on the earth ; will such a Prayer be an acceptable Sacrifice ? What avails it a man to have his body sprinkled with a little cold water, and not to have his heart washed from an evil conscience, and purged from the uncleanness of sinful corruptions ? To take upon him in Baptism the badge of Christianity, yet in his conversation to live like an Infidel, in disobedience to the law of Christ ? Will it advantage a man any whit, that he goes four or five times a year to the holy Sacrament, if he be either ignorant of what he goes about, or profanely careless of making good use of what he knows ? If he remain still irreligious, and impenitent, continuing in covetousness, swearing, lying, idleness, unjust practices to get gain, and common neglect of the exercises of religion, a secret despiser of grace, and a scoffer at true sincerity, with other the like ungodly practices ? Will it help to save him, that at solemn times he comes to the Lord's table,

table, there eats a bit of bread, and drinks a little wine, hears a few prayers, stays till all be done, and so goes away again the same man he came thither? No, this helps not, but hurts extreamly, having brought upon himself the guilt of a fearful transgression, in profaning the holy Sacrament, because he discerns not the Lord's body. God, who looketh upon the heart, and is well pleased with the sincerity thereof, regards not the ceremonies without obedience, but hates such complemental hypocrisie, as much as we do detest the like dissimulation in a man, who vails, bows the knee, smiles in the face, speaks fair and friendly, but yet his heart is not with you.

But we pass from this point, having touched upon it heretofore: we come unto the punishment here denounced against unworthy receivers of the Sacrament, *viz.* Damnation.

He eateth and drinketh Damnation to himself.

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In these words we are to enquire, what is meant by *Damnation* in this place, and what it is to *eat*, and *drink* it.

Damnation, in this place, signifies two things.

1. That punishment in hell fire, which we call *Eternal Damnation*.

2. Those evils, which in this life are inflicted upon transgressors, which we call Afflictions, and Temporal judgments. Both these are included in this word *κρίμα*, here rendred *damnation*.

That eternal judgment in hell fire is hereby meant, will be made apparent to us, 1. From the nature of the sin of Profanation of the Sacrament, which, were it but a small offence, did yet deserve the wages of eternal death; but being so hainous, and horrible a one, as it is, *viz.* guiltiness of the death of Christ, it must make him who commits it, obnoxious to eternal damnation. 2. From the quality of the persons who commit this sin; who are partly the wicked, who

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continually profane this Sacrament, partly the godly, who sometimes do it.

Such as be ungodly, unbelieving persons, they without doubt bring themselves in certain dangers, not of temporal judgments alone, but much more of eternal damnation, for their perpetual abuse of these sacred mysteries, whereof they partake without faith, repentance, or any amendment of life at all.

As for the true believers, they do sometimes come unworthily to this holy table, being now and then overtaken with security, and seduced by manifold temptations, though otherwise holy and godly men. This their negligence deserves the same punishment, though God for Christ's sake be pleased to turn from them his everlasting wrath, making them only to bear a little part of his displeasure in some temporal afflictions, wherewith he chastiseth them for the amendment of their error.

Now that temporal judgments are
signi-

signified by this word *damnation*, is manifest also by the text in the verses following, where the Apostle mentions *sicknesses, infirmities, and temporal death*, as afflictions laid upon the *Corinthians*, for their profane abuse of this Sacrament, *For this cause many are sick &c.* God corrected them to bring them to repentance, and amendment of their faults, that so leaving their sin they might escape eternal damnation.

This then is the full meaning of the *ᾠμή*, viz. eternal, and temporal punishment, whereunto all are liable who profane the Sacrament, in not discerning the Lord's body, be they **Believers** or **Unbelievers**, godly or wicked: only here is the difference, the one sort by this sin deserve both, and have both, being punished eternally, and temporally too for the most part; the other deserves both, yet feels but one, being in mercy chastised with temporal afflictions, that coming to repentance they may avoid
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eternal punishment. Wherefore I take it our last Translations have with good reason rendred this word *xpīma*, not *judgment*, but *damnation*, the highest degree of Judgment, and that proper judgment, which this sin of unworthy receiving doth deserve. So that the observation, which

* some here make upon the word, that the Apostle here useth *xpīma*, not *κατά- xpīma*, thereby signifying not *exitium aeternum*, but

* Zanch. observat. in confess. de Religione Christiana, in cap. 16. apho. 16.

castigations *temporal*, is not here to be admitted, neither does the *Analysis* of this place require it, nor yet the use of the word in other places, it being apparent that these words are used indifferently in the same signification. *Job. 3. 17, 18, 19. 2 Thes. 2. 12. 2 Tim. 3. 12.*

Having now seen what is meant by *damnation*, it is easie to understand what is meant by *eating* and *drinking* damnation ; which is, in plain terms, to commit such a sin in profaning the

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Sacrament, which deserves temporal, and eternal judgment : Not that there is in those outward elements of bread and wine any destructive or hurtful quality, or that Christ, signified by these elements, is become of his own nature a savour of death, and cause of damnation to any ; but because in the profane use of those holy things they commit a fearful sin, whereby God's wrath is provoked against them to the punishing of them with temporal and eternal plagues. The Sacrament is not as poyson, which of its own nature works death in the eater, but it is the food of life, most healthful and nourishing unto the soul, if it be received into an heart duly prepared for it: But as the fruit of knowledge of good and evil might be wholesome in it self, yet *Adam* did eat his death, when he tasted of it contrary to God's commandment ; so this Table of the Lord, which is a feast of choicest delicacies for the refreshing of the Soul, when men come rightly prepared there-

thereunto, becomes the hane and destruction of souls, when men present themselves thereat with unbelieving, impenitent, and ungodly hearts. This the Apostle meaneth in the word [*he eateth and drinketh death*] ἐσθι τὸ θάνατον, *to himself*, damnation ; to teach us, why these things, ordained for our good, prove hurtful unto us, is not in the things themselves, but in mans sin, who unworthily partakes of them. That other interpretation, “He eats ‘damnation unto himself, not unto ‘others, who communicate with him ; this fits well against the Schismatical humors of some, who think our Sacraments, and solemn Assemblies polluted, by the sin of those who are wicked amongst us, and therefore dare not joyn with us in the worship of God for fear of infection. But this fits not so well unto the Text, wherein *non quis damnationem incurrat, sed quis sit huius exitii author, judicat*, as Beza truly notes upon this place, and word.

From these words thus expounded,

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I deduce this practical Conclusion.

The profanation of God's most holy Worship deserves eternal, and temporal punishments.

I frame the Conclusion generally, touching every part of God's worship, as well as the Sacrament. Tis a high dishonour to the very person of Christ, when the Sacrament of his body and blood is abused : Tis also an horrible sin conceived against the Majesty of God, whensoever we profane, and mock, and contemn him in any thing wherein he would be sanctified, and honoured by us.

And therefore we may ascend from the particular to the general, and consider how great a sin it is to profane any one whatsoever of the sacred Ordinances of God's Service, and what punishment they incur who do so. All offences become greater, or less, according as that person, against whom they are committed, is of more or less dignity ; therefore a sin against God, is greater than a wrong against our neighbour.

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Further, those offences which immediately touch the person offended, are more hainous than those that strike him at the rebound : therefore if we compare the sins of the First Table with the sins against the Second, in the general we may judge those sins, whereby God himself is immediately contemned in his worship, are greater than those whereby he is despised *mediatè, & secundariò*, because we neglect our duty to man. But not to enter into an exact comparison about this point, this is certain, that all the offences committed in the matter of God's worship are of a most provoking nature, such as he cannot endure without severe punishment inflicted upon the offenders. Atheism, infidelity, hatred of God, &c. be sins, the very names whereof are terrible : Idolatry, superstition, will-worship, profane or negligent worship, these have gentler names, but are most hateful sins, against which God's wrath and jealousy burns, to see his honour trampled

pled in the dust by base and sinful wretches. A King must needs resent it very highly, to be disregarded in those very ceremonies, wherein he looks for special honour from his subjects: much more must God be offended, if, when he hath made us for to honour him, we shall out of our pride devise other ways of our own to worship him; or, out of negligence, or profaness of spirit, do those things he hath prescribed we care not how. Against this sin God hath ever revealed from heaven his fierce wrath upon States, and Kingdoms, as well as private persons, by whom he hath been despised, and neglected in his worship. *Cursed* (saith *Jeremy ch. 48. v. 10.*) *is he that doth the work of the Lord negligently.* This was a particular threatening against those, who would spare *Moab*, and not execute the full judgment of God upon that people in their utter destruction, but kept back their swords from blood; notwithstanding the rule is applicable to all

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particulars whatsoever in Gods service.
 Cursed is he that doth any thing negligently, that God sets him about; for tis Gods work, who, as he is a bountiful rewarder, so is he a severe exacter of faithful service at our hands. He will not withhold from us our reward, accordingly he looks that we should not flatter him in our obedience. To slight him in his worship, doing matters by halves, seeming more to content our idle humors, than aiming sincerely at his glory, is a foul contempt, and cannot but bring a curse upon us: *Ye have despised my name*, saith God unto the Priests, *Mal. 1. 6. Wherein, say they? In that ye offer polluted bread upon mine Altar*, v. 7. Matters were come to that pass in this Prophets time, that neither Priest nor people cared at the feast how God was served; any thing they thought would content him, and therefore they presumed to offer that to him, which they durst not present to their Prince, or Governour. The blind, the lame, the
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torn, the sick, any thing which their covetousness could best part withall, was a sacrifice good enough for God ; yea, as to the whole frame of Legal ceremonies they were utterly weary of them, counting them base and contemptible, and in effect nothing but unprofitable drudgery. Doth God take this well at their hands ? No, he curseth them for this their impiety : *Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord an unclean thing :* the reason follows, *For I am a great King, saith the Lord of Hosts, and my name is dreadful among the heathen.* Wherefore it must needs be an horrible offence in the Jews, the people of God, thus to vilifie so great a Majesty, when even the Gentiles themselves yielded a more awful reverence thereunto.

I shall not need to continue long in proving a truth so evident, that time and pains will happily be better employed in making application of it to our selves.

A threefold use of this point I commend unto your consideration, and practice.

Use 1. For information of our judgments, touching such evils which we see do befall men in this life. We behold the best Churches in great calamity, the best men sorely afflicted, and we wonder God should deal so rigorously with those who serve and worship him. We guess at many causes, but seldom do we hit upon the right, which here the Apostle attributes unto our profanation of the ordinances of Gods worship: This irreligiousness in Gods service is the main cause, as of other sins, so of all judgments. Unrighteousness against man issues from irreligion towards God, and therefore in punishment we must chiefly cast our eyes that ways, if we would follow the stream unto the first fountain. We commonly look another way, and put off calamities upon other causes. If any other but the Apostle had told these *Corinthi-*

ans, that their Sicknesses, and Death was sent upon them for the profanation of the Lord's Supper, they would have doubted of his opinion. *Many were sick, and dyed*: but what of that? Men cannot live, and be well always; these things came at adventure, or by course of nature; 'twas want of care in their diet, 'twas the malignity of some unwholsome dish, want of exercises, ill temper of the body, infection of the air, and such like causes, have made them sick, and weakly; want of Physick, want of looking to, old age, or some such matter, hath brought them to their end: Any thing rather than what the Apostle speaks of, should be reckoned up as the cause of their present griefs. But he having a better spirit to judge of matters, tells them plainly, that whatever they imagine, 'twas for the abuse of the Sacrament [*for this cause*] that sicknesses, and death reigns among them.

When the Jews endured so many miseries,

miseries even from their first Planta-
 tion in the Land, to their final casting
 out from thence, they were seldom
 aware of this point, That their cor-
 ruptions and abuses in God's worship
 brought such plagues among them. If
 the *Philistins*, *Cananites*, and other
 Borderers upon them, do spoil their
 country, tyrannize over them, and op-
 press them with cruel slavery, as they
 did in the time of the Judges, they
 will interpret this to be nothing but
 an old grudge, which these nations
 bare against the Israelites, for dispos-
 sessing them of their country, for
 which they were hated, and all occa-
 sions sought to work revenge. If the
 Kingdom be divided, that's nothing
 but *Rehoboam's* folly, and ill counsel
 of ill-advised Courtiers. If Israel
 make war on Judah, or Judah upon
 Israel, that's but policy to keep down
 one another, lest one should encroach
 upon both Kingdoms. If there be ci-
 vil wars, that's through potent and
 ambitious Statesmen : If a Foreigner

invade them, tis nothing but the pride of ambitious Tyrants, who cannot be content with their own, but seek after glory and greatness in the ruine of other Kingdoms : Yea, if a *Nabuchadoneſar* carry them away captive out of their land, though they may think in the general God is not well pleased with them, yet they reſolve theſe effects into their cauſes more proper, as they conceive ; 'twas weakneſs in their Kings, degenerating from their ancient valour, want of good confederates, good counſellers, ſkilful and truſty commanders of valiant ſoldiers, they were over-power'd by multitude, and theſe, and ſome other of much the like nature, were the cauſe of this miſfortune, but of their ſin they think not in that matter. Many there were no doubt judged better touching the ſucceſs of Civil and Eccleſiaſtical affairs, whoſe eyes God had opened to diſcern the equal dependance between the ſins, and the puniſhments of the preſent age wherein

wherein they lived : but for the generality of the State, their thoughts went another way after worldly politick reasons, which was the cause that they being so often smitten, yet they returned not to God who smote them, because they were ignorant of their sins, for which he smote them. Thence in many grievous calamities of Estate, they did what they could by all politick means, to uphold the ruines thereof : *Hos. 5. 13. 7. 11. They call to Egypt, they go to Assyria :* but yet here was no reformation at all of the horrible corruptions of God's pure religion, this they looked not after, as if all had been well on that side ; whereas indeed the main breach, which threatened the downfall of that glorious State, was not in the roof or sides of the building, namely in the Laws, and Civil government, but in that only strong pillar, whereupon all rested, *viz.* Religion, now rent and torn in pieces.

Had we a history of those times of
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the Jewish State, compiled by Jewish Politicians living then, and rehearsed unto us with some publick events, which we find recorded in the Scriptures, it would quickly appear by the comparison, that God judged otherwise of the causes of those things than the State then did. Those stories would be like unto these written in latter ages touching Christian Commonwealths, where Church and State are put asunder, as having little dependance one upon another: All notable events, prosperous, or unhappy, the rising or decay of States, or great men in the State, &c. are nicely, and strictly inquired into, all counsel and circumstances scanned, and censured; but for Religion, what intercourse it hath with such events, there's scarce so much as a glance that way, so blind and earthly is every man in discerning aright of God's judgments, and the course of his government over all humane affairs.

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error in this point, God hath been
 pleased by revelation from heaven to
 make known unto him the chief cause
 of such calamities, which come upon
 States, and Kingdoms professing true
 Religion: For which cause and pur-
 pose God hath raised up Prophets
 from time to time, to put the Jews in
 remembrance of that, which other-
 wise they would not have thought of,
viz. that for their abominable corrup-
 tions in God's worship, and other sins
 proceeding thence, they were thus
 plagued. These men cried out loud
 enough to be heard, saying, (as it is
2 Kings 17. 13.) *Turn from your evil
 ways, and keep my commandments.* But
 then, as now, the contemned Prophets
 preached to little purpose; they
 might talk till they were weary, few
 men regarded what they said. Where-
 fore God hath caused their Sermons,
 and the stories of their times, to be
 recorded in everlasting monuments,
 that all ages of the world may take
 notice of the true cause of God's
 judg-

judgments: wherein we see, that God passeth by, as scarce worth the naming, all civil considerations, and brings all the prosperity or adversity of the Church, or State, to this end, viz. the neglect or regard had unto Religion, and Justice. The children of *Israel* did wickedly in the sight of the Lord, they served *Baal*, and the Gods of the Nations, they forsook the Lord, they walked not in his Statutes. These be the reasons for which matters go ill with them, as we find it at large expressed, *Judges* 2. and 2 *King*. 17. and 2 *Chron*. 36. Yea, in this matter, God gave unto them a general rule, whereby to rectifie their judgments, and ours in the like case, in the 29. of *Dent*. where *Moses* tells them, that when their posterity, or strangers from a far land, should see the plagues of the Jews country, and the diseases thereof, wherewith the Lord should smite it, they would ask after the reason of it, and say, *Wherefore hath the Lord done this unto this land? What*

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means the heat of this great anger ? The answer follows ; Then men shall say, because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt : for they went and served other Gods , and worshipped them , Gods whom they knew not , and whom he had not given unto them : And the anger of the Lord was kindled against this land , to bring upon it all the curses written in this book. ver. 24. 25. 26. 27.

According to this observation we may judge of the state of the Christian Church, ruined in the East by Saracens, and Turks, over-run in the West by Goths, Vandals, and other Northern nations ; then, when Religion was corrupted by Heresies, by Superstitious abuses brought into the worship of God, especially into the Sacrament, more and more polluted by abominable vanities, by pride and contention amongst the Bishops, by negligence in the inferiour Clergy, by
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turning Religion into regular Hypocrisy, each one serving God after the Statutes of *Ahab*, and Decrees of the house of *Omri*, I mean after the rule of this new devised order, but not according to that rule prescribed in the Word, by which alone all must walk, who expect peace upon themselves and the Israel of God. When thus by superstition, profaness, impiety, and all filthy corruptions in doctrine, and manners, the name of Christians became to be even a dishonour unto Christ, God dealt with them as before he had done with the Jewish Church, delivering them over into the hands of cruel enemies, who vexed, and beset them on every side.

But what shall we say unto the Churches reformed, and purged from the leaven of such corruptions? May we apply this rule unto them? Yea, we must even in the days of distress, and trouble, wherein God dasheth the Nations of the Earth together, breaking them one upon another like Earthen

then vessels. Now, that the Kingdoms of the earth are shaken, and the Church of God persecuted, and afflicted with fire, sword, and desolation, we, who are yet but passengers, going on in quiet by the way, cannot but behold, and bewail her sorrow, which sitteth upon the ground, weeping *sore in the night* for these miseries that are come upon her. O that our heads were full of water, and our eyes a fountain of tears, that we also could weep day and night for the *slain of the daughter of Sion*! But now if we stand still, and wonder, and enquire, *How doth the City sit solitary, that was full of people! How is she become a widow! She, who was great among the nations, and a Princess among the Provinces, how is she become tributary!* Lam. i. v. i. Hear what answer her self will make: *The yoke of my transgressions is bound by his hand, they are wreathed, and come up upon my neck: therefore it follows, He hath made my strength to fall, the Lord hath delivered me into their hands,*
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from whom I was not able to rise up.
 v. 14. And again, *The Lord is righteous, for I have rebelled against his commandments: hear, I pray you, all people, and behold my sorrow; my virgins, and my young men are gone into captivity.*

v. 18. And again, *Behold, O Lord, for I am in distress, my bowels are troubled, my heart is turned within me, for I have grievously rebelled.* v. 20. This is it, tis the sins of the Church that kindle a fire in her Palaces, her sins that sharpen her enemies sword to the slaughter, her sins that destroy her strong holds.

Let us not here complain of Princes, blame we know not whom, nor for what; as if all had been well, had they done; or would they do, as we have contrived it: but let us lay the blame where the fault lies, and say, that they were the sins of the Church which kept good things from her, and brought evil upon her: and let us still be sighing in silence; for tis the Lord hath done this, even he hath done that
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which he had devised, *He hath covered the daughter of Sion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel.* Lam. 2. 1.

Indeed Reformation is a glorious name, and a Church reformed and restored to purity of Doctrine, and Discipline, is a glorious Society: but tis one thing to have God's pure worship established by Law, another thing to have it settled in mens hearts, and observed in their practice. The Doctrine of a Church may be pure, the Sacraments rightly administered, the Government duly ordered, and yet God may be highly dishonoured by that Church, when that which is well appointed, is not yet well used. This was haply the *Corinthians* case in this text; they did not, for ought we can prove, pervert the Institution of the Sacrament, adding, or omitting any thing material to the essence thereof; but yet they displeased God in the Celebration of it, because they observed the outward form, but with irreligious

ligious and graceless hearts, making to themselves no Spiritual benefit at all. It is so with any Church, where in purity of Doctrine, Sacraments, and Discipline is maintained ; but this form of godliness is without the power of it, no fruits thereof appearing in mens obedience unto the gospel. I speak not this to accuse our brethren, but to warn our selves ; they feel the smart, and no doubt do know their sins : our duty is to pray for them, that God would speak peace to his people in their affliction, and restore unto them joy of heart, for the days of mourning which they have seen ; let us pittie them, and look to our selves, whose priviledges and blessings are as many as theirs , and our sins haply more : Let us be instant in prayer, that God would pardon the deformities of the Reformed Church, I mean our neglect of his Worship, contempt of his Word, the scorning of his Ministers, the profanation of the Sacrament, the despising of Government, the

the schisms and discords amongst us, the profaness of mens lives, the infidelity, atheism, pride, intemperance, injustice, with such corruptions as disgrace Christian religion, discredit our most Christian Church, dishonour God, provoke his wrath against the Land. Tis not the power of an enemy, the conspiracy of Jesuits, the malice of Hell, that shall endanger us, if our sins do not fight more powerfully against us, than the craft and force of any adversary. Spare then, O Lord, thy people, and be merciful unto the iniquities of the remnant of thine inheritance; pardon our sins, and help us graciously, so shall thy blessing always continue upon the head of thine Anointed, thy favour upon his Posterity, thy peace upon the Church, and prosperity upon thy people. I have but one word more to say, and I have done, and that is,

2. For Exhortation, that we would put in practice what we know touching this point.

Pro-

Profanefs in matters of Gods wor-
 ship brings temporal and eternal pu-
 nishments upon a man : Apply this to
 that condition wherein thou art, whe-
 ther in prosperity, or adversity. If affli-
 ction be upon thee in thy body, thy
 soul, thy name, thy estate, thy friends,
 come to the Sacrament, and make
 search where, and what thy sin is :
 Say with thy self, Do not I neglect
 some parts of God's worship ? Do I
 not use others carelessly ? Where thou
 findest the fault, repent of it, amend
 it presently, so God will remove his
 rod from thee, and in due time make
 thy pathes prosperous. But if they be
 so already, and thou desirest to have
 thy peace continued unto thee here,
 learn the way to enjoy comforts, and
 prevent many sorrows : Attend dili-
 gently to the worship of God, do not
 run it over heedlessly, do him service,
 and do it faithfully, else tis no service
 but sloath : Hear the Word of God,
 but attentively, and mix it with faith ;
 pray, but fervently ; fast, but unloose
 the

the bands of wickedness ; receive the Sacraments, but fruitfully. Do not these things as common businesses, go not to Church as thou wouldest go to thy Chamber ; Preach not, nor hear a Sermon, as thou wouldest do an Oration, pray not to God as thou wouldest speak to a man, come not to the Lord's Table as to an ordinary repast ; put on other affections and thoughts in sacred, than thou doest in civil, businesses ; advise with thy self, before thou meddle with them ; in doing of them, stir up thy heart to a regard of God, with whom thou art to do ; of thy soul, whose welfare or destruction depends much upon these things : Know, that it is no light matter to mock God to his face ; to come before him with the body, and draw near with the lips, but turn from him in thy heart ; to make a shew of regarding him, but indeed to slight him. Remember *Solomon's* rule, *Take heed to thy foot, Eccles. 5. 1. when thou goest to the house of God*, i. e. to perform
any

any worship unto him : Take heed to thy footing, be secure where thou goest, *and be more ready to hear*, that is, to obey God's will, declared to thee in his word, *than to offer the sacrifice of fools*, i. e. to observe the ceremony, and outward worship, without obedience, and inward grace ; as fools do, who think by such service they please God, whereas in so doing they do evil, and greatly offend him : Only this spiritual service in faith and obedience is acceptable to him, all other without this is vain, neither pleaseth God, nor profits us. This doing, we shall have prosperity, providing well for our comfort in this life, in escaping many evils, which profaness would bring upon us, and also for our happiness in the world to come.

Thus much be spoken concerning the sin of unworthy receiving, namely, that by so doing men run themselves into hazard of temporal and eternal judgments, in this 29. v. I now proceed unto the 30. verse, wherein

wherein the Apostle shews unto the *Corinthians* the danger of their profanation of the Sacrament, by a particular instance of their present miserable condition, wherein they now were by reason of such their offence. What he had spoken generally touching all unworthy Communicants, that they eat and drink damnation unto themselves, he declares to be most true in a real experiment amongst themselves, in the words of the 30th. verse.

For this cause many among you are weak, and sick, and many sleep.

They need not look far for a proof, let them but turn home their eyes upon themselves, they might see apparent marks of God's anger against them, for their sinful abuse of the blessed Sacrament. The weak and sickly bodies, the dead carcases of so many amongst them, were witnesses sufficient that God was highly displeased with them for profaning this holy table.

I

The

The words fall into two parts.

1. A Cause, *for this cause*, διὰ τὴν, *for this matter*, namely, a sin before mentioned; for not discerning the Lord's body in the Sacrament.

2. An Effect, and that is a particular punishment described, 1. By the persons, upon whom it is inflicted; and yet not one, or two, but many there were who suffered it, *many among you*. 2. By the qualities, and degrees of this punishment: tis bodily, upon the outward man, in three degrees, weakneses, sickneses, death: *Many are weak*, ἀδυνάεις, and *sick*, ἀρρώστοι, and *many sleep*, κοιμῶνται, i. e. *are dead*. Of these briefly, and plainly.

[*For this cause.*] The Apostle here admonisheth them of that, which they of themselves would not easily have thought of: God punisheth them, yet still they profane the Sacraments. And why? They were not aware, that these plagues were sent by God for their sin, therefore the Apostle points

points out unto them the true cause of all their misery ; *for this cause*, saith he, are ye punished, what ever else they might vainly imagine : twas their abuse of the Lord's Supper, which drew all that mischief upon them to teach us, that

Many are punished, who yet are ignorant of the cause why they are punished.

Naturally we are all children of darkness, and like men in the dark we know not by whom, nor wherefore we are smitten. When God strikes us for sin, Sathan deals with us as the Jews with Christ, blindfold him, and then bid him prophesie who smote him : So in afflictions, we commonly grope as blind men, guessing at this cause, or that, but seldom fastening on the right. It is the great unhappiness of our ignorant and corrupted minds, never to know aright our friends, or foes ; add tis the policy of God Satan to delude our judgments by carnal reasoning, that when God afflicts

flits us to bring us to repentance, we should yet do then more and more wickedly, by not seeing or attending the sin for which we are punished, that so by sin we might be brought into misery, and by misery our sin might be yet increased. This note serves us unto a double use.

1. To let us understand what, among other, is one true cause of mens unprofitableness under the afflicting hand of God: hence their murmuring, and impatience, and want of reformation, because they do not rightly discern wherefore this or that punishment lies upon them. Creatures accustomed unto darkness are of all others most fierce, and furious, as beasts of prey: so men abiding in the darkness of corrupted nature, have brutish and fierce affections, full of rage, and fury, when they are provoked by any smart, and pain; they flie upon God, and man, and every thing which approaches them, hoping thereby to rid themselves of their affliction

tion, not by a reformation, but by a revenge. But when once such men are brought forth into the light, they grow tamer; then they see the foulness of their offences, how much evil they have done, yet how little they suffer in comparison: whence they truly judge, that it is unreasonable to murmur against God, who hath so great reason to chastise them.

2. To teach us what just cause there is we should be corrected by God, to the end we may come to the knowledge of our selves. Indeed corrections of themselves cannot do this, tis the word, and instruction, which bring us to the knowledg of our estate. But ordinarily, instructions pierce not till corrections have sharpned. Then a man, who lives in peace, and ease, is apt to pass by rebukes, with very little notice of them, perhaps with contempt, because he judgeth himself well: but when chastisements have softned the heart, and weakned the conscience, then rebukes have a

keener edge, and wound deeply :
 wherefore *Solomon* saith excellently,
Prov: 6. 23. The commandment is a
lamp, and the law is a light, and re-
proofs of instruction are the way of life.
 Instructions are the light, which guide
 us in the way, but corrections joyned
 with them quicken our eye-sight, and
 make us heedful to follow the dire-
 ctions of the Word. It is with man,
 in this case, as with unreasonable
 creatures, for every man born is, as
Job speaks, like a *wild Asses colt*,
 which, when they are punished for
 any fault, we usually bring them unto
 the sight of that thing wherein they
 have done it, else they never amend :
 such is our dulness in discerning our
 faults, that we seldom acknowledge, or
 amend them, till correction hath
 made us look about us, and, learn that,
 which instruction alone could not
 teach us. *It is good for me*, saith the
 Prophet *David*, *that I have been affli-*
cted, that I might learn thy law. Ps. 119.
 71. Had he not been taught it before?

Yes,

ly Yes, but *vexatio dat intellectum*, Ad-
 versity was a better Schoolmaster than
 Instruction, and that makes him heed
 now, what before he attended not.
 Wherefore when God's hand is any
 time heavy upon us, let this be our
 first care, that *every one know the plague*
of his own heart, as Solomon speaks,
 1 Kings 8. 38. This knowledg of the
 sin is the first step to repentance, and
 that is the only way to escape the pu-
 nishment: Let us imitate the Church
 in the Lamentations, first, lay down
 this as a general conclusion, That sin
 brings affliction; *Wherefore doth a li-*
ving man complain, or murmur *for the*
punishment of his sins? 3. v. 39. then
 go to a particular application to our
 selves, entring into a serious conside-
 ration of our own ways, to find the sin
 for which we are afflicted: *Let us*
search, and try our ways, and turn again
unto the Lord; let us lift up our hearts
with our hands unto God in the heavens:
We have transgressed and have rebelled,
and thou hast not pardoned. v. 40, 41,

Without this course observed there is nothing to be expected from any person in affliction, and misery but only sullen and unjust complaints with stubborn continuance in his sin. He will blame God, curse men, cry out upon the malice of Satan, the malignity of the stars, the unhappy course of second causes, he will find fault with all things, and that most, which is least to be blamed, not considering in the mean while that his sin hath procured all this upon him. *Why cryest thou for thine affliction*, saith God to the Jewish Church, *Jer. 30. 15.* complaining bitterly of her miserable estate? Why cryest thou, why dost thou complain to no purpose? If thou wilt grieve at any thing, grieve at thy sin, never look to cure thy sorrow till thy sin be cured: for so it follows, *Thy sorrow is incurable for the multitude of thine iniquities, because thy sins were increased I have done these things unto thee.* Now to avoid this mischief, observe a few directions, which

which may help us to find out our sins when we lie under punishment : they are these.

1. Diligent meditation in the Word , whereby we shall learn what are the sins which go before such and such punishments ; whereunto we must joyn humble prayer unto God for wisdom to discern our own corrupt hearts, and lives, that so by the light of the Word, and assistance of the Spirit, we may pursue the search till we find out the malefactor. When the Israelites were beaten by the Canaanites at *Ai*, and they were ignorant for what offence that disaster happened to them, *Josuah* and the rest betook them to fasting and prayer before the Ark : after that God said to *Josuah*, *Get thee up, wherefore liest thou thus upon thy face, Israel hath sinned.* Jos. 7. 10, 11. It was *Achan's* theft of execrable goods , that had troubled all *Israel* ; till that be expiated, God will not be with them any longer. Let us do the like, when any

unknown sin troubles us: when our bodies are distempered, our estates decaying, our consciences disquieted, and we know not wherefore, let us fall down before the Ark, have recourse to God's Word, and Prayer, ask counsel of God, and he shall discover unto us, who is that *Achan*, what secret accursed sin it is that works us all this misery.

2. Let us consider diligently the quality of the punishment it self: for this rule holds true very commonly, That God punishes men in the same kind they offend; whence it will be easie by the punishment to judge of the sin. If a land be smitten with a famine of bread, tis because plenty bred luxury; if with the famine of the Word, tis because twas entertained with disobedience, and contempt; if with poverty, twas because riches bred vices: If *David* defile his neighbours bed or wife, so shall *Absalon* deal with his own Concubines; if he murder *Uriah*, so shall *Absalon* do

do to *Ammon*, and seek to do the same to his father. Is a man troubled with disobedient children, tis likely he himself was so to his own Parents? If friends be unfaithful to thee, hast not thou been so to thine, or hast not made flesh thine arme, and put more trust in them than in God? Is disgrace fallen upon thee, and wast thou not proud before? Do thy gifts of body or mind decay, and is it not because thou art high-minded, unthankful to God, and scornful of meaner men? In short, look unto the punishment, and consider it duly, we shall commonly find, That in the same, or some other kind nearly proportionate, as we have done in sinning; so God hath done to us in punishing.

3. Observe advisedly the accusations, which at such a time thy conscience shall bring against thee. Conscience is a faithful register, and whatever drowsiness may possess it in times of peace, yet so soon as its made sensible of the fear of approaching

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ing judgment, or labours under the burden of present smart, it grows very clamorous, and will give us information touching our state, both true enough, and loud enough, if we listen to what it saith. If a storm be coming, the Sea quickly betokens it by its working, and change of colour, and in corrupt bodies the least alteration of the weather breeds a distemper: so do all outward changes, whether felt, or feared, work strange alterations in the soul that's tainted with the guilt of any foul transgression; then the sins, which were almost forgotten, are all represented and brought to a fresh remembrance, as if done but yesterday: and if we do attentively observe what those things are which conscience then pleads against us, we shall hear it declare it self in such voices as these: Seest thou not judgment ready now to take hold on thee, for such a sin, at such a time committed? If thou dost remember, once thou committedst such

a secret abomination, now see God punisheth thee for it openly: So many years ago such a villany was acted by thee, now at last God doth punish thee for it.

Admirable is the work of conscience in this regard, and very remarkable in the brethren of *Joseph*: They had sold their brother, and couſened their father, and all was concealed for a long time; after they go down to *Egypt*, they are roughly used by their unknown brother, imprisoned as spies, no entreaties or Apologies procure their enlargement: now their ſin revives, and their brother *Joseph* comes into their minds: they cannot ſiſte it, their traiterous and unmerciful uſage of their poor brother ſwells in their conſciences, and breaks forth in their tongues; they cannot take ſo much time as till they be all in private, but even in *Joseph's* preſence they muſt diſcover it, *We are guilty concerning our brother, and therefore is this diſtreſs come upon us. Gen. 42. 21.* So
Job

Job in his elder years , when he fell into those great calamities, though a holy and good man, yet confesseth that he smarted for the sins of his youth : *Thou writest bitter things against me, and makest me to possess the sins of my youth*, saith he, *Job* 13.26. Sin may be soon committed, but it is not so quickly forgotten : God remembers it, and Conscience registers it, and an hundred years after the fact is done a man may hear on't to his woe and grief again.

By these Directions well observed, we may speedily attain to the knowledge of our sin, for which at any time Gods punishing hand lies upon us, that so knowing where the disease lies, we may with speedy success apply the medicine of repentance, and true reformation.

And so much of this point, I go forward.

For this cause many are weak.] For the abuse of this Sacrament, in not discerning the Lord's body, God plagued them

them in ther own bodies with diseases, and death: hence the Conclusion is,

That the abuse of Spiritual good things causeth loss of bodily, and temporal.

This is agreeable to reason, and equity, that where the greater good is despised, there men should be punish'd with deprivation of that good which is less in worth, but greater in their esteem to the evil, that by the want of this they might learn to have a better regard unto the other. They, who abuse Spiritual good things, will much more abuse temporal: wherefore God at once both prevents their sin in these by taking them away, and also punisheth their sin in those by such a deprivation of these. Besides it is the nature of sin, as it infects the soul, so it injures the body, and all external good things. *Adam's* abuse of the forbidden fruit brought destruction upon his soul, and death upon his body, and a curse upon the world; which

which God had given him as his patrimony, and inheritance. No less dangerous is the abuse of the commanded fruit (so we shall call Christ the *Tree of life*) in the Sacrament: They who eat it worthily, feed thereby both soul, and body; they who profanely use it, bring destruction upon both. *Godliness*, saith the Apostle, *hath the promise of this life, and of that which is to come*, and therefore Ungodliness hath the threatenings of both. *My son, let thine heart keep my commandments*, saith Solomon, *Prov. 3. 1.* If he do it, they shall bring him *increase of days, prosperity, favour in the sight of God and man, health to his navel, and marrow to his bones, v. 8.* with abundance into his *barns and wine-presses*, as it follows in the 10th verse of that chapter: So on the other side, where God is disobeyed, his Word and Ordinances despised, there nothing remains neither for soul, nor body, goods nor name that prosper well, but Sin like a blasting wind makes

makes all to wither, and fade away like a leafe.

This may teach us two things.

1. That if we would have our bodies and lives to be pretious in Gods account, we should learn highly to esteem his Service, and holy Ordinances: If we contemn the sacred body and blood of Christ, and make no reckoning of his death, it is but just with God to give us our vile and sinful bodies to be as dung for the earth, that sickness should consume us, and the grave have dominion over us. No marvel if we be left to bodily sicknesses, when we labour not to feel the strengthening power and comfort of the Sacrament in our souls; if we dishonour God in despising his Word, Sacrament, and Ministers, tis equal that he should pour contempt upon us, and give our names for a reproach upon earth. They only can expect that God should have a tender regard of their lives, health, credit, and other things they enjoy, who have in them-

themselves a dutiful respect of his glory, and do with all thankfulness and good conscience receive and use the favours and means of grace he bestows on them.

2. This shews the cause, why many times those, who profess true religion, fare worse than others, in regard of so many troubles and afflictions as befall them more than others: the reason is, because as the Spiritual good things, which God bestows on his Church, are greater than any other favours which he imparts unto other men; so is their abuse of them more highly displeasing unto God, than the contempt of more inferiour favours. But of this I have spoken largely upon the 29. verse, therefore I do but name it now. To proceed,

Many among you are sick, &c.

The sin of profaning the Sacrament was not a particular private sin of some one, or few amongst the *Corinthians*, but it was a publick disorder, and a common fault amongst the greatest part

part. Now accordingly the punishment lights not upon a few, here and there one, but upon many, as there were many who sinned. But yet touching the community of these judgments upon the *Corinthian Church*, it is to be noted, that they were not such judgments as came indifferently upon the city of *Corinth*, for then they might have replied, that these sicknesses and deaths came not upon them for their profanation of the Sacrament, seeing they lighted as well upon the rest of the idolatrous citizens ; wherefore as the sin was peculiar to the Christians, who were in *Corinth*, so also were the punishments in some special extraordinary manner inflicted upon them ; whereby it appeared, that God singled them out in special, for the foul profanation of this most holy worship. The practical Conclusion hence is,

That common sins have common punishments.

When the ulcer is spread over the whole

whole body, a medicine is applied but to one part; where God comes to cure, he fits his medicine to the disease; and where he comes to kill, his consuming wrath runs as far as doth the overflowing of iniquity in that place, wherewith he hath to deal. If he be to punish a whole world, after he hath provided for the safety of the Church, all the rest perish to the last man: If he be to destroy a *Sodom*, where there is not one righteous, they shall dye. This may teach us a twofold lesson:

1. That if we will escape common plagues, we must learn to live free from common sins. Let us not partake with others in their sins, lest we also share with them in their punishments: *Flee out of the midst of Babel, and deliver every man his soul, be not destroyed in her iniquity*, saith the Prophet, (*Jer. 51. 45.*) unto the Jews residing at *Babylon*, in *Chaldea*. *Go out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues,*

plagues, saith the voice from heaven unto the godly abiding in the mystical Romish *Babylon*. Let us now follow this admonition, and withdraw our selves from amongst all ungodly persons in the world, not in place, for then we must go out of the world, but our love and practice of wicked doings, that in nothing we have fellowship with the unfruitful works of darkness. How shall we do this, will you say? The best way we can follow is this: Learn to mourn for common sins, and so thou shalt be sure to live free from them: Put on that holy affection which was in *David*, let thine eyes run with rivers of water, because men forsake Gods law. Ps. 119. 136. Make not thy self sport with other mens sins, but when thou lookest on them, let thine eye break thine heart with godly sorrow for the irreligious contempt of Gods worship, the pride, excess, oppressing, swearing, drunkenness, that fills every corner of the land. If there be any
true

true love to the Church and State wherein thou livest, if any pity of the souls of thy brethren, let it grieve thy soul to see men run madly into destruction, and weep in secret to see the measure of iniquity rise up to the brim, to the hastning of destruction upon Church and State. Be a mourner in *Sion*, and so escape the punishments of sinners, that when fear and confusion takes hold of them, thou mayst be *marked* out to safety, and deliverance. *Ezek.* 9. 4, 5, 6. Other means to provide for thy welfare in common calamities there are none at all. As for such, who will continue to be as bad as the worst, and yet hope by fineness of wit and policy to speed as well as the best, let such scornful men, and mockers of Gods counsel, read with attention that excellent place, *Is.* 28. & *seqq.* where they may see their vain confidence pulled down to the dust, in the examples of others, who have likewise trusted to it, and been confounded.

2. We learn here what to judge of any Christian Church. When once corruptions grow, and overspread it, if God begin once to take in hand such a Church, will it be, think you, some light touch, and easie affliction? Nay, *flagellum inundans*, an overflowing scourge is then to be expected, a scourge which shall go through every quarter of the Church, to whip out from it them, who have polluted, and defiled, it by their abominations in every place. These *Corinthians* were but a poor handful of people, newly drawn out of Gentilisme in one no very great City; yet see how sharply the Lord deals with them for this one abuse of the Sacrament! Many of those, who in all were but a few, are severely punished for it. What then, and how sore will be the judgment of those Churches, which have flourished in largeness of extent, abundance of peace, glorious light and liberty of the Gospel so long, wherein yet the fruit

of obedience, worthy so unspeakable mercies, are not to be found ? Judgment is already begun at the house of God, and we cannot but with bleeding hearts bewail the woful desolations come upon the same, and utter ruine threatned unto all foreign Churches.

But, to conclude, I come to the last words :

Many are sick, and weak, and many sleep.

Here's the punishment in the three degrees of it.

I. Weakness, viz. the first, languishing of the body, and inclination unto diseases. 2. The second, Sickneses, when diseases had fully seized upon the body. And the 3^d, Death, which is the last, and the complement of both the former.

Now of the two first degrees, which were the lesser evils, the Apostle saith, that πολλοί, *multi*, many were afflicted with them ; but of the third, the

the greater evil, namely Death, he alters the word, and saith, *ἰσχυροὶ καὶ ὀλίγοι*, *satis multi*, not a few were dead, though not so many, as weak, and sick.

From this diversity in the punishments, observe we in the last place,

That God in punishing man for sin, suits his punishments differently, according to the quality of the offence, and party offending.

Some sins are of a deeper stain than others, the removal of which proves a task of more than ordinary difficulty: some are like unto humors settled in the body, which require stronger portions to purge them out: others be as infirmities newly fallen upon the body, which are cured by medicines of weaker ingredients.

Let us therefore pray fervently, that the Lord would now say to his destroying Angel, *It is now sufficient, hold now thy hand*; that he would make tears to cease unto the ends of the earth; that he would give peace

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to

to those of his people, who want it ;
 that he will continue peace unto us,
 who enjoy it ; that the cup of his fu-
 rious indignation, whereof so many
 parts of the world have been made to
 drink, may not pass over unto us, but
 that the dregs thereof, if any remain,
 may rather be poured out upon the
Nations that know him not, nor call
upon thy Name : but upon us for ever
 may his Gospel flourish, upon us be
 his peace, and protection to the
 worlds end. Amen, O Lord, for thy
 Son Christ's sake,

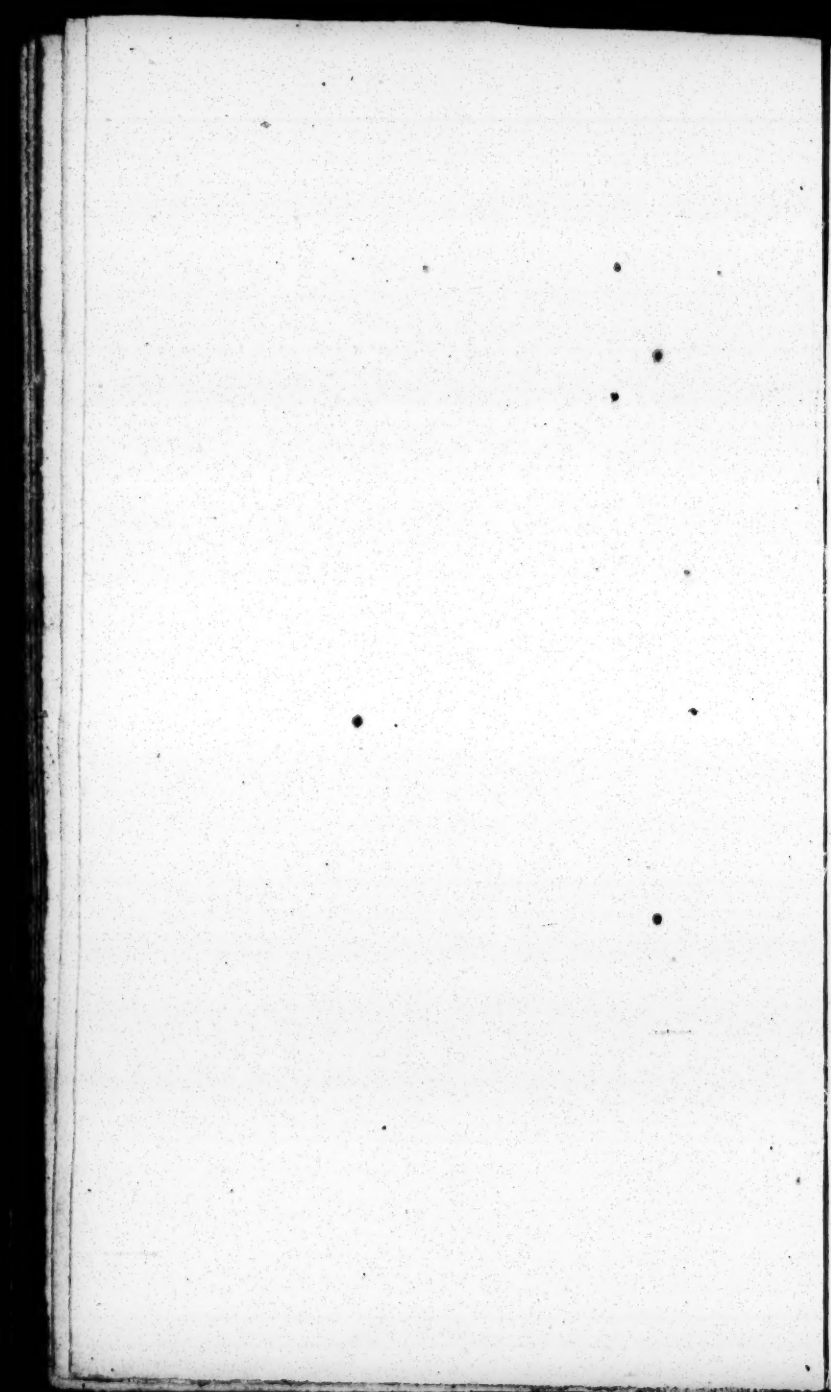
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